A COMPREHENSIVE HISTORY OF JAINISM

[1000 A.D. to 1600 A.D.]

VOLUME II

By

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DEDICATED

To My Wife

Smt. Shila Chatterjee

PREFACE

The first volume of this work was published in 1978 and was generously received by the scholars, interested both in Jainism and the early Indian history and religion. In that volume, the history of Jainism from the earliest times upto 1000 A.D., was given. In the present volume, an attempt has been made to write the history of this Religion from 1000 A.D. to 1600 A.D. In the last chapter, of this volume, we have given a descriptive account of the well-known Jain *Tīrthas* (sacred places) in the alphabetical order and nearly three hundred places have been discussed. A third volume on Philosophy and Art will be published in due course.

We, once more, thank our readers both for their good and adverse criticisms of the earlier volume.

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By the same AUTHOR

1. POLITICAL HISTORY OF PRE-BUDDHIST INDIA (Calcutta, 1980).
2. A COMPREHENSIVE HISTORY OF JAINISM—Vol. I (Calcutta, 1978).
3. ANCIENT INDIAN LITERARY AND CULTURAL TRADITION (Calcutta, 1974).
4. THE CULT OF SKANDA-KĀRTTIKEYA IN ANCIENT INDIA (Calcutta, 1970).
5. RAVINDRANATH (Calcutta, 1970).

ABBREVIATIONS

A.B	Aitareya Brāhmaṇa.
A.B.O.R.I	Annals of the Bhandarkar Oriental Institute, Poona.
A.S.I.A.R	Archaeological Survey of India, Annual Report.
C.H.I	Cambridge History of India.
C.I.I	Corpus Inscriptionum Indicarum (six volumes published so far).
D.H.N.I	Dynastic History of Northern India (2 volumes).
E.C	Epigraphia Carnatica.
E.I	Epigraphia Indica (38 volumes published so far).
G.O.S	Gaekwad's Oriental Series.
H.I.L	History of Indian Literature (by M. Winternitz)
I.A	Indian Antiquary.
I.C	Indian Culture.
J.A	Journal Asiatique.
J.A.H.R.S	Journal of the Andhra Historical Research Society.
J.A.O.S	Journal of the American Oriental Society.
J.A.S.B	Journal of the Asiatic Society, Bengal.
J.B.B.R.A.S	Journal of the Bombay Branch of the Royal Asiatic Society.
J.D.L	Journal of the Dept. of Letters, Calcutta.
J.I.H	Journal of the Indian Society of Oriental Art.
J.O.I	Journal of the Oriental Institute, Baroda.
J.R.A.S	Journal of the Royal Asiatic Society London.
J.S.B.I	Jain Sāhitya kā Bṛhad Itihāsa (6 vols.).

J.Ś.L.S	Jaina Śilālekha Saṅgraha.
M.A.R	Mysore Archaeological Report.
M.B.H	Mahābhārata.
M.D.J M	Manikchandra Digambara Jaina grantha-mālā.
N.I.A	New Indian Autiquary.
P.H.A.I	Political History of Ancient India.
P.H.N.I	Political History of Northern India by G. C. Chowdhury.
RV.	Ṛgveda.
Ś.B	Śatapatha Brāhmaṇa.
S.B.E	Sacred Books of the East.
Sel.Ins	Select Inscriptions etc., by Sircar.
S.I.I	South Indian Inscriptions.
S.J.G.M	Singhi Jaina grantha-mālā.

CONTENTS

CHAPTER I

JAINISM IN NORTH INDIA
(1000—1300 A.D.)

Jainism, as we have already pointed out in the first volume of this work,[1] was quite popular in the post-Gupta period in Gujarat, Rajasthan and parts of Bengal and Orissa. However, in other parts of Northern India, this religion was fighting a losing battle for existence. The ruling dynasties, except in Gujarat and Rajasthan did nothing for the promotion of this religion. And even in these two states, only a few kings did something for the welfare of this religion. In this chapter, we will review the history of this religion in different states of Northern India and we will take up Gujarat first.

SECTION A: JAINISM IN GUJARAT

The tremendous popularity of Jainism in Gujarat during the period under review, is fully proved not only by a remarkable number of inscriptions, but also by numerous literary works, which were composed or copied during this period. A great number of Jain savants, of this period, were inhabitants of Gujarat. Let us first discuss the condition of this religion in Gujarat in the eleventh century.

The Varuṇāśarmaka grant of 975 A.D., proves that Cāmuṇḍarāja, the son of Mūlarāja, had a soft corner for the religion of the Jinas. However, this grant was issued by him as a *yuvarāja* during the reign of his father. No inscription, issued during the actual reign of Cāmuṇḍarāja, (996-1008) is known. However, the evidence of the Varuṇāśarmaka grant, regarding Cāmuṇḍarāja's weakness for the Jain religion, is corroborated by the evidence of the *Prabhāvakacarita*[3], which represents one Jain *muni* Vīrasūri as his *guru*. We further learn from the same

source[4] that king Cāmuṇḍarāja, who was childless, became the father of Vallabha and other princes, because of the spiritual power of that Jain *muni*. His minister called Vīra was also a devoted follower of this great Jain savant. Hemacandra, however, in his celebrated *Dvyāśrāyakāvya*[5] describes this king as a devotee of Śiva. His pilgrimage to Vārāṇasī, described by Abhayatilaka (1254) also supports Hemacandra's evidence.[6] It therefore appears that this particular king, in spite of being a Śaiva, had some genuine passion for the religion of the Tīrthaṅkaras.

The next king Vallabha (1008 A.D.), who had a very short reign of only six months,[7] was probably a good Śaiva. His younger brother Durlabharāja, who also ascended the throne in 1008 A.D., had a total rule of 14 years. This king, undoubtedly, was favourably inclined towards the Jain religion. From several sources[8], we learn that during his reign, a great debate took place in the Vikrama year 1080, corresponding to 1024 A.D. The debate was held in the court of this king at Aṇahilapāṭaka.. In this debate, the celebrated Śvetāmbara savant Jineśvara, who was the chief disciple of the great Vardhamānasūri, defeated the Caityavāsins[9] (a prominent Jain Sect). As a result of this victory, Jineśvara came to be recognised as the leading exponent of the Jain philosophy in Northern India. The literary activities of Jineśvara will be discussed in the chapter on the Śvetāmbara literature, After this debate, the group led by Jineśvara, came to be known as the Kharatara sect. That Durlabha had definite passion for the religion of the Jinas is also conclusively proved by the very valuable evidence of Hemacandra, who describes him in his *Dvyāśrāyakāvya*[10] as a disciple of Jineśvara.

After Durlabha, the throne passed to his nephew Bhīma I, who had a pretty long reign of nearly 44 years. The magnificent temple of Abu was built during his reign in the Vikrama year 1088, corresponding to 1031 A.D. This is known from several literary and epigraphic sources.[11] The

original temple of this place, which was dedicated to Ṛṣabha, was built by Daṇḍādhipa Vimala, as we learn from our sources. Vimala's father Vīra was a minister of Durlabharāja and was a disciple of the saint Vīrasūri, as we learn from the *Prabhāvakacarita*.[12] This Vimala was one of the greatest patrons of Jainism in the first half of the eleventh century in Northern India. He had also great deference for Ambikā, who was the popular Jain mother-goddess. The earliest known Jain inscription[13] of this temple-complex at Abu has the date V.S. 1119, corresponding to 1062 A.D., which falls within the reign-period of Bhīma I. A very good number of inscriptions belonging to the 12th and 13th centuries A.D.,[14] are preserved in this great temple-complex, some of which will be noticed later in this chapter.

A recently-discovered Jain inscription[15] of the time of Bhīma I definitely proves that this distinguished Caulukya monarch was a patron of the Jain religion. The inscription, known as the Poliyad plates, are now preserved in the Rajkot Museum of Gujarat. It has the date V.S. 1112, corresponding to April, 1056. The inscription records a grant made by the king himself in favour of the Jain monastery, situated in the city of Vāyaḍa. It also mentions a merchant called Sādāka. The grant is addressed to the Brāhmaṇas and the people of 116 villages, attached to the city of Vāyaḍa. Lines 11-15 state that the grant made in favour of the Jain temple-complex (*Vāyaḍādhiṣṭhāna*) should be protected by the descendants of kings and others. The writer Vaṭeśvara of this inscription is also the writer of another copper-plate of the same king,[16] and the Dūtaka of this inscription viz. Mahāsāndhivigrahika Bhogāditya is also mentioned in the Palanpur plates[17], of the same king.

The inscription, mentioned above, does not say to which Tīrthaṅkara, the Jain, temple of Vāyaḍa was dedicated. But we know from Jinaprabha's *Vividhatīrthakalpa*[18] that Vāyaḍa was well-known for the temple of Mahāvīra. This

is also confirmed by the evidence of the *Kharataragaccha-Bṛhadgurvāvalī*[19], according to which Vāyaḍa was quite well-known for the temple of Jīvanta Svāmī Mahāvīra (Lord Mahāvīra before he became a recluse). That work further informs[20] us that this temple was visited by the great Jinacandrasūri, the head of the Kharataragaccha in the Vikrama year 1368, corresponding to 1310 A.D. This temple is again mentioned[21] in connexion with the activities of the monks of the same *gaccha* in the Vikrama years 1380 and 1381, corresponding to 1322 and 1323 A.D. On the Vāyaḍatīrtha, we will have something more to say in the chapter on the Jain Tīrthas.

The *Prabhāvakacarita*,[22] composed in Vikrama Saṁvat 1334, corresponding to 1276 A.D., by Prabhācandra, gives the interesting information that the Śvetāmbara saint Sūrācārya was a friend and cousin of Bhīma I. The same king also patronised Abhayadeva, the well-known commentator of the Aṅga texts.[23] A few other Jain writers of this time also received patronage from Bhīma I and this will be discussed elsewhere in this book.

Bhīma I was succeeded around 1064 A.D, by his youngest son Karṇa.[24] He had a total reign of nearly thirty years, and Jainism continued to flourish in Gujarat during his time. Although no Jain inscription of his reign is known, we have a few dated Jain manuscripts of his reign. At least two of them mention him by name. A manuscript of *Niśīthasūtra-curṇi*[25] of Jinadāsagaṇi was copied at Kūrīyāgrāma in the Vikrama Saṁvat 1145, corresponding to 1087 A.D. Another Jain manuscript viz. *Yogadṛṣṭisamuccaya*[26] of '*Śvetabhikshorācārya Haribhadrasya*' was copied at Aṇahilapāṭaka in the 'auspicious reign' of Karṇadeva in the very next year i.e. 1146 V.S., corresponding to 1088 A.D. Quite a few other Jain manuscripts[27], were also apparently copied during his reign ; but the ruling king is not mentioned in the colophons of those manuscripts.

According to the statement of Rājaśekhara (1424 A.D.),

the commentator of Śrīdhara's *Nyāyakandali*, Karṇa was a patron of Abhayadevasūri and conferred on him the *biruda* of *Maladhāri*.[28] We further learn from the *Prabandhacintāmaṇi*[29] that at Karṇāvatī (the town founded by Karṇa) there was a well-known temple of Ariṣṭanemi. However, the tradition[30] that represents Karṇa as the disciple of Vardhamānisūri must be wrong, as that Jain *muni* died during the reign of Bhīma I on mount Abu, long before Karṇa's accession. Hemacandra, who flourished only a few years after Karṇa, states in his *Dvyāśrāya*[31] that Karṇa was a devout Vaiṣṇava.

The next king Jayasiṁha Siddharāja, who had a long reign of nearly fifty years (V.S. 1150-1200)[32] was one of the greatest Hindu monarchs of Northern India of his time. Althogh a devout Śaiva[33], he was at the same time, a sincere friend of the Jains and this religion reached the zenith of popularity during his long and prosperous reign. Let us first take note of some of the important dated Jain manuscripts, which were written or copied during his reign.

A manuscript of *Niśīthasūtracūrṇi*[34] was copied in V.S. 1157 (1098 A.D.) in the 'victorious reign of Śrī Jayasiṅgha' by a monk named Devaprasāda at Bhṛgukaccha (Broach). In the Vikrama year 1164, corresponding to 1106 A.D., was written *Jīvasamāsavṛtti*[35] by Maladhāri Hemacandra, who must be distinguished from his junior and more famous contemporary, viz. *Kalikālasarvajña* Hemacandra. Maladhāri Hemacandra, according to a few contemporary sources[36], exercised great influence on Jayasiṁha. We are told[37] that, at his suggestion, Jayasiṁha restored the annual grant to Jain temples. We further learn[38] that the great Caulukya king set up golden knobs on the Jain temples out of deference for Maladhāri Hemacandra. This king also had attended the funeral procession of this great Śvetāmbara monk.[39] Two other works[40] of Maladhāri Hemacandra were written in V.S. 1170 and 1175, during the reign of Jayasiṁha Siddharāja.

Another celebrated Jain philosopher of the early 12th century, who was patronised by Jayasiṁha, was the great Devasūri, who became a thorn in the flesh of the non-Jain philosophers, for his great debating skill. The career of this savant has been described in several Jain texts including the *Prabhāvakacarita*[41], *Prabandhacintāmaṇi*[42], *Purātana-prabandhasaṅgraha*[43] and also the well-known play *Mudrita-kumudracandra.*[44] According to the *Prabhāvakacarita*[45], Devasūri (also simply called Śrīdeva) scored several victories over his opponents in different towns of modern states of Rajasthan, Madhya Pradesh and Gujarat. At Satyapura, he defeated Sāgara of Kashmir; the Śaiva philosopher Dhandha was vanquished at Dhavalaka; at Nāgapura (Nagaur) he succeeded in defeating the Digambara philosopher Guṇacandra. At Citrakūṭa he disposed of the Bhāgavata philosopher Śivabhūti and at Gopagiri, Gaṅgādhara. Devasūri, according to the same text, also scored victories over Brahmin philosophers Padmākara at Puṣkariṇī and Kṛṣṇa at Bhṛgukṣetra. At least one of these successes of Devasūri, mentioned in the *Prabhāvakacarita*, is confirmed by *Mudrita-Kumudacandra.*[46] That play informs us that the Digambara Guṇacandra was defeated by Devasūri in the court of Arṇorāja of Sapādalakṣa, who was the patron of Yaśaścandra, the author of this drama.

However, the greatest achievement of Devasūri was his victory over Kumudacandra, the great Digambara dialectician of Karṇāṭa country and the preceptor (*guru*) of Jayakeśin, the maternal grandfather of Jayasiṁha.[47] The debate was held in the Vikrama Saṁvat 1181 at Pattana in the court of Siddharāja. It appears that several savants of Gujarat, including the poet Śrīpāla and *Kalikālasarvajña* Hemacandra, were present during this debate between the two great giants, belonging to the two major Jain seets.[48] Before the debate, a mutual agreement was made that if Devasuri was vanquished, the Śvetāmbaras should adopt the views and practices of the Digambaras, but if the

Digambaras were beaten, they should leave the country. According to the *Prabandhacintāmaṇi*[49], the Śvetāmbaras had left no stone unturned to humiliate and unnerve Kumudracandra before the actual debate. Devasūri even did not hesitate to send his head pupil called Ratnaprabha to disturb Kumudcandra in his sleep.[50] We further learn from the relevant sources that the queen-mother Mayaṇallādevī, who was at first a patron of Kumudacandra, as the latter was her father's *guru*, ceased to favour the Digambara monk, because of the machinations of Devasūri and Hemacandra. There is little doubt that Kumudacandra found himself surrounded by his wily opponents in the court of Siddharāja. The result was a foregone conclusion ; we are told that Kumudacandra died a few days after this debate. Had this debate been taken place in Karṇāṭaka, the result would have been certainly different.

King Jayasiṁha, we are told by our authorities[51], honoured Devasūri in various ways after this great event. According to the *Prabhāvakacarita*[52], the minister Āśuka, with the permission of the king, built a magnificent temple of Nābheya i.e. Ṛṣabha at Pattana, which was conscerated by four saints (including probably Devasūri himself) two years after that remarkable victory over Kumudacandra i.e. in V.S. 1183. According to the *Prabandhacintāmaṇi* the king, after this victory of Śrīdeva (this form of the name is used everywhere in the *Prabandhacintāmaṇi*) accompanied him to his house, after he had performed his adorations to the temple of the Lord Mahāvīra, built by the rich merchant Thāhaḍa (who had distributed there lakh coins among the beggars of the town immediately after this victory of Devasūri).[53] The king also, according to the same text, gave the learned doctor, by way of reward, twelve villages and a shawl and other presents, though he was not willing to receive them. That this victory of Devasūri was considered very significant, is proved by the following words of the great Hemacandra—[54]

"If truly the snowbright Devasūri had not conquered Kumudacandra, not a single Śvetāmbara in the world would have worn a covering on his loins".

Among other achievements of Devasūri was the consecration of the temple of Sīmandhasvāmin (a mythical Tīrthaṅkara of the Mahāvideha region) at Dhavalaka, built by Udayana.[55] The temple of Lord Mahāvīra of Pattana, built by Thāhaḍa, which has already been referred to, was actually consecrated by Devasūri in V.S. 1178 i.e. 3 years before that famous encounter.[56]

Quite a few celebrated Jain saints and literary figures were also respected by Jayasiṁha. We should at first refer to the celebrated Abhayadeva Maladhāri, the *guru* of Hemacandra Maladhāri. We have already seen that the *biruda* of Maladhāri was conferred on this saint by Karṇa, the father and predecessor of Jayasiṁha. This Śvetāmbara saint was indeed one of the most august religious personalities of Western India of the eleventh century. An authentic account of his achievements has been preserved in the voluminous poem of Śrīcandrasūri, the pupil of his pupil Hemacandra Maladhāri, composed in V.S. 1193. According to this nearly contemporary account[57], Abhayadeva was one of the most dominant religious figures not only of Gujarat, but other neighbouring states. We are told that he never owned more than one suit of clothes (in two pieces) at a time, and that he was as dirty without, as he was pure and purifying within. Hence his name 'Maladhārin', the Filthy one. He was held in high honour by the chief men of Āmaṇa and Aṇahilavāḍa cities, and at his request king Bhuvanapāla remitted the taxes, levied on the worshippers in Jain temples. This Bhuvanapāla is evidently identical with the Gwalior Kacchapaghāta king Mūladeva (1035-55 A.D.), who was also known as Bhuvanapāla.[58] This shows that even the Gwalior area came under the influence of this teacher. We further learn from Śrīcandra that at his request, king Jayasiṁha ordered that

throughout all his dominions, no living being should be put to death on these five days—the 8th and the 10th of the bright and light halves of the month and the 5th of the light half. This shows that Jayasiṁha was very deeply influenced by the teachings of this particular saint. Another king, who was influenced by this great Śvetāmbara teacher was Pṛthvīrāja. Śrīcandra tells us that it was at his suggestion, that sovereign, adorned with a golden pot the Jain temple at Raṇastambhapura (Raṇasthambore, near Ajmer). This king is identical with the Cāhamāna Śākambharī king of the same name i.e. Pṛithvīrāja I, who is not only mentioned in the *Pṛthvīrāja-Vijaya*[59] but also in an inscription[60] of V. S. 1162.

Śrīcandra also gives a long and very poetic description of Abhayadeva's self-imposed death. We are told that even king Jayasiṁha, accompanied by his court, stood at the western battlements of Aṇahilavāḍa, to watch the funeral proccssion of this monk. After the cremation, the ashes were distributed among the eager people standing around, for protection against fever and evils of every sort. Those who could not get part of the ashes, were fain to be satisfied with part of the soil, on which the pyre had stood.[61] Peterson also records a tradition, according to which Abhayadeva had converted one thousand Brāhmaṇas to the Jain faith and afterwards caused a temple of Lord Mahāvīra to be built in the city of Medatā (near Ajmer).[62]

Quite a good number of other Śvetāmbara saints and authors were also honoured by Jayasiṁha. The most prominent among such saints was Vīrācārya, whose, career has been narrated in the *Prabhāvakacarita*.[63] According to this account, he was almost a personal friend of Jayasiṁha Siddharāja ; in his successful career, spanning over a number of years, he scored victories over the Buddhists, Digambaras and some philosophers of orthodox school. A number of celebrated Jain poets and dramatists

were also contemporaries of Jayasiṁha and they will be discussed in the chapter on the Śvetāmbara literature.

We have already seen, that according to Hemacandra's *Dvyāśrāya,* which is a contemporary work, Jayasiṁha was basically a Śaiva. This is fully confirmed by the epigraphs, and contemporary manuscripts where he has been given the title of *parameśvara*. We have also the extremely valuable contemporary evidence of Hemacandra's *Dvyāśrāya,*[64] which not only describes him as a worshipper of Śiva and also his excavating of Sahasraliṅga tank.[65] The *Prabandhacintāmaṇi*[66] gives a detailed description of the great temple of Rudramahālaya, which was built by Jayasiṁha. But both the *Dvyāśrāya*[67] and the *Prabandha-cintāmaṇi*[68] also speak of Siddharāja's deference for the religion of the Jinas. According to Hemacandra, Jayasiṁha built at Siddhapura a temple of Lord Mahāvīra and he served the Saṅgha there. A number of ministers and officials of this king were directly involved in the propagation of the religion of the Jinas. The most prominent of such officers of Siddharāja was Sajjana,[69] who was appointed by the king as the governor (*daṇḍādhipati*) of Surāṣṭra. This gentleman, who had an inveterate faith in the Nirgrantha doctrine, we are told, devoted the proceeds of the taxes for there years, to building on the holy mountain Girnar, a new stone temple of Neminātha in place of the old wooden one. In the fourth year, the king summoned him to Pattana and asked him for the money collected in three years. He offered the king money equal in amount, which he had obtained from the merchants. This greatly pleased the king. Afterwards, Sajjana presented silken banners to the temples of both Urjayanta (Girnar) and Śatruñjaya (Palitana). According to the author of the *Vividhatīrthakalpa,*[70] the new temple of Neminātha at Girnar, also called Raivataka, was built by him in the Vikrama year 1185. Indraji[71] refers to a Jain inscription of Sajjana at Girnar dated in the year 1176, the existence of

which has been denied by Parikh[72] and which has apparently not yet been published.[73] We have, on the other hand, an undated Jain inscription[74] of Jayasiṁha from Girnar, which does not mention Sajjana. It should here be pointed out that Jayasiṁha had made Sajjana the governor of Surāṣṭra after killing Khaṅgāra.[75] We will have to say something more on Sajjana in connexion with Kumārapāla.

Another important Jain minister of Jayasiṁha was Udayana. From the relevant sources we learn that he was associated with Hemacandra from the latter's childhood.[76] He was a fabulously wealthy merchant and is represented in the Jain Prabandha literature as the builder of several temples. One of his most magnificent achievements was the building of the temple called Udayanavihāra at Karṇāvatī, which contained the icons of all the Tīrthaṅkaras.[77] Regarding his famous sons, who played a vital part in the propagation of the Jain religion, we will have something to say in connexion with Kumārapāla.

Another important Jain official of Jayasiṁha was Muñjāla.[78] He was also associated with King Karṇa's administration. He is mentioned as *mahāmatya* in a Jain manuscript copied in Vikrama Samvat 1146 during the reign of Karṇa.[79] However, regarding his pious activities, we do not learn much. Another influential Jain administrator of this time was Śāntu, also known as Sampatkara. He was associated like Muñjāla, with both Karṇa and Jayasimha. The *Prabandhacintāmaṇi*[80] not only depicts him as a skilful minister but also as a devoted Jain layman. At Aṇahilapura he had built a temple[81], which was named after him. Merutuṅga[82] also tells us a beautiful story, according to which he had converted a corrupt Śvetāmbara monk, who under his influence received ordination at the hands of Maladhāri Hemacandra. That this minister used to visit Jain Tīrthas is also proved by the evidence of the *Prabandhacintāmaṇi*.[83] It is also of great interest to note that this particular Jain minister is mentioned as the administrator

of Lāṭadeśa in a Jain work, written in Vikrama Saṁvat 1179, during the reign of Jayasiṁha.[84] Yet another influential administrator of this time, who took a keen interest in the activities of the Jain church, was Āśuka.[85] We have already seen that he was present during that famous debate between Kumudacandra and Devasūri. He is mentioned in the colophon of a copy of the *Uttarādhyayana* made in V. S. 1179 as a *mahāmātya* of Jayasiṁha.[86] With his advice and assent, Jayasiṁha visited Śatruñjaya and gave a grant to the temple of Ādinātha.[87]

Siddharāja, therefore, according to the above discussion, was a true friend of the Jains and had a great number of ministers, who were the followers of this religion. However, his greatest and most intimate companion, in the later days, was the great Hemacandra, who was popularly known as *Kalikālasarvajña* 'omniscient of the Kali Age'. Regarding the date of Hemacandra's first meeting with Siddharāja, there is some confusion. According to Merutuṅga[88], the first meeting between the two remarkable men took place after Jayasiṁha's conquest of Mālava[89] in Vikrama Saṁvat 1192. As Bühler[90] has noted, the verse with which according to Merutuṅga, Hemacandra first greeted Jayasiṁha, during their first meeting, is actually found in the 24th *pāda* of Hemacandra's grammar. It is, however a fact, and as we have already noted, Hemacandra was present in Jayasiṁha's court during the debate between Kumudacandra and Devasūri in the Vikrama year 1181. But it is quite probable that Hemacandra was then not officially introduced to Jayasiṁha. The account of Hemacandra's first meeting with the king, as narrated in the *Prabhāvaka:arita*[91] of Prabhācandra and *Kumārapālacarita*[92] of Jinamaṇḍana (V.S. 1492) appears to be somewhat fanciful and Bühler too, doubts the veracity of their statements.[93] In any case, it appears, that it is only in the later period of his reign that Jayasiṁha came to be acquainted with Hemacandra.

Hemacandra wrote his monumental work on grammar entitled *Siddhahemacandra* during the closing period of Jayasiṁha's reign. We learn from the verse No. 35 of the *Praśasti* of the grammar[94] that this work was compiled at the request of Siddharāja who was "tortured by the mass of the Sciences of words, which were too long, to difficult to be studied and scattered". The names of both the royal patron and the author are preserved in the very title of this great work on grammar, which is undoubtedly the most practical work on this very dry and abstruse subject. In the chapter on literature, we will have to say something more on this monumental work on Hemacandra.

Probably in the last year of his reign, Siddharāja visited theJain Tīrthas, situated on Girnar and Śatruñjaya. He granted twelve villages[95] for the temple of Ādinātha at Satruñjaya. According to all the available accounts, he died in Vikrama 1200 and was followed by Kumārapāla, a great-great-grandson of Bhīma I.

Kumārapāla, who ruled from the middle of the 12th century A.D., up to the beginning of the last quarter of that century, was one of the most colourful personalities of that age. According to the Jain literary sources,[96] he was almost fifty at the time of his accession. Probably in his early career, he could not even dream of becoming the successor of Siddharāja, as he was only a very distant relation of that illustrious monarch. But the impossible became possible, partly because Jayasiṁha had no son, and more probably because of Kumārapāla's own mesmeric personality. We are, however, not concerned with his earlier career, about which they are so many stories,[97] but with his life as the king of Gujarat. There is no proof that he had any special love for the Jains, when he became the successor of Jayasiṁha. However, the relevant sources indicate that he had few genuine Jain friends, including Udayana and the great Hemacandra, who probably helped him to secure the throne of the Caulukyas. The role played

by these two remarkable persons in shaping the career of Kumārapāla, cannot be overlooked. All the authorities including Prabhācandra,[98] Merutuṅga,[99] Jayasiṁha[100] and Jinamaṇḍana[101] assert that the rich Jain minister Udayana and the illustrious Hemacandra did everything to make Kumārapāla realise his supreme ambition. Hemacandra, himself, however, has not said anything on his earlier intercourse with Kumārapāla, which is not unnatural. In any case, there is no sufficient reason to disbelieve the stories, according to which, Udayana, Hemacandra and a few other persons belonging to the Jain religion,[102] made Kumārapāla, the king of Gujarat.

Kumārapāla, who was a great conqueror, is uniformly described as a devoted Śaiva in the earlier inscriptions and colophons of Jain manuscripts. The inscription[103] of Bhāva Bṛhaspati found at Veraval (Somnath) and dated 1169 A.D., describes Kumārapāla as the foremost of the Māheśvara kings. According to his earlier Chitorgarh stone inscription[104], dated 1150 A.D., Kumārapāla after worshipping Samiddheśvara (Śiva) donated a village near Citrakūṭa. The Nadol grant, dated 1156 A.D., directly confers on him the title *Umāpativaralabdhaprasāda.*[105] This particular title, showing Kumārapāla's actual religious belief, is repeated in a number of contemporary colophons[106] of Jain manuscripts, beginning from V.S. 1208. In a manuscript of the *Pṛthvīcandracaritra*[107] we get a new title viz. *Pārvatīpriya varalabdhaprasāda.* His contemporary Hemacandra also in his *Dvyāśrāya* testifies to his zeal for the Śaiva religion.[108] Merutuṅga, a staunch Jain, also refers[109] to his love for the Śaiva religion and his building activities, including the restoration of the famous Śiva temple of Somanātha.

But this great Śaiva monarch, in his later years, gradually came under the influence of the Jain religion. According to the account in the *Prabhāvakacarita*[110] it was Vāgbhaṭa, the son of Udayana, who first requested Kumārapāla to

worship Ajitasvāmin, the Jain Tīrthaṅkara, when he was engaged in war against Arṇorāja, the Cāhamāna king of Śākambharī. But we should remember that Arṇorāja was humbled before V.S. 1208, the date of a Jain manuscript entitled *Pūjāvidhāna*,[111] which refers to his victory over the king of Śākambharī. Kumārapāla continued to assume Śaiva titles, long after his victory over the Śākambharī king. Therefore, it is difficult to accept the claim of the author of the *Prabhāvaka* that Kumārapāla became a Jain before his final victory over the king of Śākambharī. Much more important and significant is the statement of Yaśaḥpāla, the author of the play *Moharājaparājaya*,[112] who gives the exact date of the conversion of this monarch to the Jain faith viz. Vikrama Saṁvat 1216 or 1160 A.D. The passage containing this date of the *Moharājaparājaya*, a play written in the short reign of Ajayapāla (V.S. 1229-32) is quoted in Jinamaṇḍana's *Kumārapālacarita*.[113] Since this work was written by a contemporary of both Kumārapāla and Hemacandra, its evidence cannot be questioned. It should further be remembered that in a Jain grant of the time of Kumārapāla,[114] dated V.S. 1213, found from Nadol in Rajasthan, Kumārapāla is not given any Jain title. In the Jain manuscript entitled *Pṛthvīcandracaritra*[115], dated V.S. 1212, Kumārapāla is also given Śaiva titles. Therefore, it would be quite reasonable to accept the surmise of Bühler that Kumārapāla accepted Jainism only after his conquests were over.[116]

Before we make a detailed discussion regarding Kumārapāla's religious activities after his conversion to Jain religion, we should reproduce the relevant passages of Hemacandra's *Mahāvīracarita*,[117] which is the 10th *parvan* of his celebrated *Triṣaṣṭiśalākāpuruṣacaritra*. These verses give a short yet authentic account of Kumārapāla's religious activities. Hemacandra here makes Lord Mahāvīra deliver a prophecy on Kumārapāla's reign. We are reproducing below the passage :—"when, O Abhaya, 1669 years will have passed after my Nirvāṇa, then there will live in that city

(Aṇahilapura), the long-armed king Kumārapāla, the moon of the Caulukya line, a powerful lord of all. This large-hearted one, a hero in the fulfilment of the law, in generosity and in the battle, will lead his people to the highest prosperity, protecting it as a father. Very clever and yet of upright mind, is his majesty, fiery as the sun and yet filled with the peace of the soul, punishing arrogant attacks, and yet always ready to forgive, he will protect the world for a long time. He will make his people like unto himself, firm in the fulfilment of the law, even as a wise teacher trains a good pupil. Granting protection to those, who seek it, and like as a brother to the wives of other men (*paranārīsahodaraḥ*), he will esteem the sacred law above riches and as life. On account of his bravery, his fulfilment of the law, his generosity, his mercy, his might and manly virtues, he will stand without a rival. He will conquer the region of Kubera, as far as the kingdom of the Turuṣkas, that of Indra, as far as the river of gods, that of Yama, as far as the Vindhya, and the west, as far as the ocean. Once this prince will see, the teacher Hemacandra, who has arisen from the race of Municandra, in the Vajraśākhā. Delighted at the sight of him, as the peacock is delighted at the appearance of the clouds (*taddarśanāt pramuditaḥ kekīvāmbudadarśanāt*), this good man will hasten to do honour daily to that monk. This king will go with his minister of the Jaina faith to honour that Sūri, whilst the latter is preaching in the temple of the Jina about the sacred law. There he will, though ignorant of the truth, pray to the god, and honour that teacher with a naturally pure heart. After he has heard with delight, the noble sermon about the law from his lips, he will take the minor vows and will then strive after the vow of perfection. After enlightenment has come to him, he will learn to live the life of the faithful, and resting in the audience-chamber, will ever delight himself with the speeches about the sacred law. He will keep everyday to the vows, particularly to those

relating to rice, vagetables, fruits and others, and will generally practise chastity. This wise man will not only avoid courtesans, but will admonish his lawful wives to practise chastity. According to the instruction of that monk (Hemacandra), he, who knows the general principles (of the faith), the doctrine of that, which has soul, and of that, which has no soul, and so forth, will, like a teacher, procure enlightenment for others also. Even the Brāhmaṇas of the Pāṇḍuraṅga (sect) and others, who hate the Arhat, will, at his command, become equal to those, who are born in the faith. This man, learned in the law, will, after having taken the vow of a believer, not take his meals, without having worshipped in the Jaina temples, and without having bowed before the teachers. He will not take the property of men, who have died, without leaving sons (*aputramṛta-puṁsāṁ sa draviṇaṁ na grahiṣyati*). That is the result of right insight, for (only) those without insight, are never satisfied. He himself will give up hunting, which even the Pāṇḍus and others did not give up ; and all other people will give it up, at his command. As he has prohibited the harming of living creatures, there can be no thought of injury and other things like that ; even a man of the lowest birth, will not kill even bugs, lice and the like. After he has forbidden hunting, game of all kinds will chew the cud in the forest, undisturbed as cows in the cow-shed. He, who equals Indra in might, will always insist upon the care of all living beings, whether they live in water, or land or in air. Even the creatures, which eat from their birth, will, as a result of his command, forget the very mention of meat like evil dream. Spirituous drinks (the enjoyment of which) has not been given up by the Daśārhas, though they believe in the Jina, will be prohibited everywhere by this (prince) with the pure soul, So thoroughly will he stop the preparation of spirituous drinks throughout the world, that even the potter will no longer make liquor jugs. The drunkards, who are impoverished because of their passion

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for intoxicants, will prosper again, after they have given up drink at his command. He will destroy the very name of dice, which Nala and other princes had not given up, like the name of a personal foe. So long as his glorious reign lasts, there will be no pigeon-race and no cock-fights. In almost every village, he, whose wealth is immeasurable, will adorn the earth with temples of Jina.[118] On the whole earth, as far as the ocean, he will cause the statues of the Arhat, to be borne in procession on cars, in every village, in every town. After he had continually given away money, and redeemed every one's debts, he will introduce his era on the earth. ...Through his devotion to the Gods, king Kumārapāla will resemble thy father; O Abhaya, in the Bhārata Land.[119]"

We should remember that the above-quoted verses were written in the very life-time of Kumārapāla, by a person who was looked upon as the greatest literary figure of that day. We have also seen that, according to the very reliable account of the *Moharājoparājaya,* Kumārapāla became a Jain in the Vikrama 1216, correponding to 1160 A.D. He was then an old man, being in his late sixties[120] According to the unanimous testimony of all Jain writers, he embraced Jainism under the influence of Hemacandra. As noticed earlier, both the works viz the *Triṣaṣṭi Śalākāpuruṣacaritra* and *Moharājaparājaya* represent Hemacandra as the preceptor of Kumārapāla. Another work of Hemacandra viz. the *Yogaśāstra* pointedly refers to the fact, that it was written at the request of the Caulukya king Kumārapāla[121]. This is also confirmed by the colophon of the *Triṣaṣṭiśalākāpuruṣacaritra*[122].

A careful analysis of our long quotation from Hemacandra's *Mahāvīracarita* would confirm the statement of Bühler[123] that Kumārapāla did his best to make his kingdom a 'model Jain-state'. The emphasis on *Ahiṁsā*, as outlined in the above-mentioned work, shows that this king in the later part of his life, fully renounced his ancestral

Śaiva religion and became a diehard Jain. In the earlier *Dvyāśrāya*[124] also, we are told, that Kumārapāla completely forbade the sacrifice of life. Even the Brāhmaṇas were not allowed to sacrifice lives in *yajñas*. The trade of those, who sold flesh was stopped; but they were given adequate compensation. This account of the *Dvyāśrāya* (which was apparently written[125] after V. S. 1216, the year of Kumārapāla's conversion), is fully confirmed by all works, beginning with the *Mahāvīracarita*. Even the men of lowest birth (*antyaja*) were not allowed to kill lice, bugs and the like. All living beings were taken care of and hunting was totally forbidden. The voluminous *Kumārapālapratibodha*[126] also refers to the *amāri*, promulgated by Kumārapāla. This particular work was written only a few years after the death of Kumārapāla. The *Prabhāvakacarita*[127] informs us that one Lakṣa, the bearer of betel-bow (*sthegīdhara*) of Kelhaṇa, the prince of Naddūla, was put to death for placing a dish of raw meat before the Lolārka Caitya of Aṇahilapura. According to another interesting story, told in the *Prabandhacintāmaṇi*,[128] a rich man of Sapādalakṣa once killed a louse, which was made over to him by his wife, while she was brushing hair. The official whose business it was, that no harm was done to living creatures (*amārikāripañcakula*) dragged the merchant to the king, who on the advice of Hemacandra, was deprived of all his wealth, which was used for building a temple called Yūkāvihāra. Such ridiculous stories occur almost everywhere in the Jain literature. It should further be noted that the author of the *Moharājaparājaya*[129] also pointedly mentions that injury to living creatures was forbidden for twelve years. But according to Merutuṅga[130], it was forbidden for fourteen years.

A Stone inscription[131] dated in the Vikrama Saṁvat 1209, corresponding to 1153 A.D., of the reign of *Rājādhirāja* Kumārapāla, found from Kiradu (the ancient Kirātakūpa) in western Rajasthan, records that Mahārāja Ālhaṇadeva, on

Śivarātri Caturdaśī and certain specified dates (including Aṣṭamī ad Ekādaśī) gave security for the lives of animals (*prāṇināmabhayapradānaṁ*). The expressin *amāri* is used in this connexion. No life was to he taken, under penalty of fine, for persons belonging to the royal family, and of capital punishment for others. We should remember that at the time of the engraving of this epigraph, Kumārapāla was a Śaiva (he is actually given here his usual Śaiva epithets). It appears that Ālhaṇadeva himself took this vital decision regarding *amāri*. But it was surely approved by his overlord Kumārapāla. We will have something more to say on this feudatory king, elsewhere in this chapter.

There is another epigraph[132], found from Ratanpur in W. Rajasthan, of the reign of Kumārapāla, which records an order of Girijādevī, wife of Punapākṣadeva, the successor of Rāyapāla (Naddūla Cāhamana) prohibiting slaughter of animals on some specified dates. The violation of the order was to be punished with fines. On the Amāvasyā day, even the potters were ordered not to burn their pots. It is interesting to note, that like the inscription of Ālhaṇadeva, this epigraph also prohibits killing of animals on the 11th and 14th day of both the dark and bright halves of the month. The edict was made public through Pūtiga and Sāliga, the two sons of the Jain (*suśrāvakaḥ*) gentleman Śubhaṅkara, a resident of Nadūlapura, belonging to Prāgvaṭa lineage. The inscription unfortunately is undated; but the opening lines prove that it was engraved during the rule of Kumārapāla. It should, however, be remembered that this is a Śaiva epigraph. We should further note that the epigraph of Ālhaṇadeva, prohibiting animal-slaughter, was also made public by these two brothers viz. Pūtiga and Sāliga, the sons of the Jain gentleman called Śubhaṅkara. That both these *amāri* epigraphs were made public through these two brothers, was overlooked by all the previous scholars. It is surely a fact that these two Jain brothers, who were residents of the old town of Naddūla in the

Marwar area of Western Rajasthan, took active part in the movement against killing of animals, during the early period of the reign of Kumārapāla.

One of the most important reforms of Kumārapāla, after he became a Jain, was to abolish the ancient custom[133] of forfeiting the property of childless persons. In the long passage from the *Mahāvīracārita* of Hemacandra, quoted above, this particular reform of Kumārapāla has been pointedly mentioned. The play *Moharājaparājaya*[134], composed only a few years after the death of Kumārapāla[135], also gives details regarding this particular reform of Kumārapāla. In the comprehensive and the voluminous work of Somaprabhācārya called *Kumārapālapratibodha*[136] (or more correctly[137], *Jinadharmapratibodha*), written in the Vikrama year 1241, i.e. only some eleven years after the death of Kumārapāla, this particular act of Kumārapāla is mentioned. Needless to say, in the later works also, this particular reform has been referred to.

Immediately after his conversion, the old king started constructing temples, dedicated to the Tīrthaṅkaras. Two magnificent temples, dedicated respectively to Pārśvanātha and Neminātha, were built, at a huge cost, in the capital Pattana. Tha temple, of Pārśvanātha, consisted of a large inner (containing the white marble icon of Lord Pārśvanātha) and 24 adjoining smaller temples, dedicated the Tīrthaṅkaras. A good description of this particular temple-complex, known as Kumāravihāra, will be found in the works of Somaprabhācārya[138] and Prabhācandra[139]. It is mentioned also by Merutuṅga[140]. According to Prabhācandra[141], the opening ceremony of this large temple was performed by Hemacandra. This particular temple has also been mentioned by Hemacandra in his *Dvyāśrāya*[142]. The learned pupil of Hemacandra viz. Rāmacandra, wrote a grand description on this particular shrine called *Kumāravihāraśataka*[143]. Another pupil of Hemacandra viz. Vardhamānagaṇi also wrote a poem, in praise of this temple called

Kumāravihārapraśasti[144]. The second magnificent Jain temple in the capital, called Tribhuvanavihāra, was probably built a year or two after Kumāravihāra. It was named after Kumārapāla's father Tribhuvanapāla. The centre shrine was dedicated to the 22nd Tīrthaṅkara viz. Neminātha and there were seventy-two smaller shrines in that large temple-complex. A useful description of this temple will be found in the voluminous work of Somaprabhācārya[145]. We are told by the author of the *Moharājaparājaya*[146], that this temple was built for the expiation of the sin of flesh-eating, to which Kumārapāla was much addicted, before his conversion. This temple is also mentioned by Prabhācandra[147].

The Jalor stone inscription[148] discloses the fact that in the Vikrama year 1221, Kumārapāla had built a Jain *vihāra* containing an image of Pārśvanātha on the fort of Kāñcanagiri, belonging to Jāvālipura. We further learn from the same epigraph that it was built by the king, at the request of *Prabhu* Hemasūri. We have here an epigraphic confirmation of Hemacandra's close association with Kumārapāla, who is significantly given here the title of *paramārhata* (a devout Jain). According to this epigraph, the temple of this place was known as Kumāravihāra, which shows that it was named after this great Jain monarch. It should here be pointed out that this epigraph is the earliest dated record in which Kumārapāla is given Jain titles. However, this particular epigraph was incised a few decades after the building of Kumāravihāra at Jāvālipura. The colophon of a Jain manuscript entitled *Jñātādharmakathā tathā Ratnacūḍakāthā*[149] is dated in the Vikrama year 1221. This particular colophon gives Kumārapāla two important titles, which fully confirm the evidence of the Jalor inscription. The titles are *Jinaśāsanaprabhāvaka* and *Paramaśrāvaka*. Two other Jain manuscripts dated respectively in the Vikrama years 1227 and 1228 also give Kumārapāla typical Jain epithets. The manuscript, dated V.S. 1227, is entitled *Śāntinātha-*

caritra [150] It was written at Aṇahilapāṭaka during the reign of *suśrāvaka* Kumārapāla. The other manuscript, containing the texts of the two works viz. *Yogaśāstra* and *Vītarāgastotra* gives Kumārapāla, the epithet *paramārhata*[151]. It is highly interesting to note that, according to the *Moharājaparājaya*[152], Hemacandra composed these two particular works, exclusively for Kumārapāla. In a manuscript of the *Yogaśāstravṛtti*[153], written in the Vikrama year 1251, we get the following information—"*Śrījinaśāsanaprabhāvaka Śrī Kumārapālabhūpālavidhāpitasya Śrī Hemacandrasūriracitasya Śrīyogaśāstrasya Vṛttipustakaṁ lekhitamiti.*" The internal evidence of the *Yogaśāstra* and its *vṛtti* also indicate that this great philosophical text was composed for Kumārapāla[154], by that great master.

A temple dedicated to Tīrthaṅkara Ajitanātha, was built by Kumārapāla, on Taraṅgā hills, some 26 miles north-east of Siddhapura. Several works like the *Prabhāvakacarita*[155], *Prabandhacintāmaṇi*[156] and the *Purātanaprabandhasaṅgraha*[157] pointedly mention the fact, that the famous Ajitasvāmin temple on this picturesque hill, was built by Kumārapāla. In the well-known *Tīrthakalpa*[158] of Jinaprabha, we come across the expression *Tāraṇe viśvakoṭiśilāyāṁ ŚrīAjitaḥ*. This famous shrine was visited by the great Kharatara Ācārya Jineśvara[159], in the Vikrama year 1326, corresponding to 1270 A.D. His successor Jinaprabodha visited it in V.S. 1333, corresponding to 1277 A.D.[160] The next Ācārya of this sect viz. Jinacandra[161] visited the temple in V.S. 1347, corresponding to 1290 A.D.

Like all devoted Jains, Kumārapāla made pilgrimages to the two great Jain *Tīrthas* viz. Girnar (Raivataka) and Palitana (Śatruñjaya). Somaprabhācārya in his *Kumārapalapratibodha*[162] refers to the fact that during his pilgrimage to Saurāṣṭra temples, he first halted at Girinagara ; however for bodily infirmity he could not reach the top and sent his minister Bāhaḍa to perform worship on his behalf. The same author informs us that thereafter Kumārapāla ordered

his governor at Saurāṣṭra to build steps for Girnar, which according to the *Tīrthakalpa*[163], was completed in V.S. 1220. Kumārapāla's pilgrimage to Śatruñjaya is recorded both in the *Moharājaparājaya*[164] and *Kumārapālapratibodha*[165], not to speak of other later works. According to the latter work, Bāhaḍa repaired the temple of Ṛṣabha, on behalf of the king at this place

From a short episode, recorded in the *Purātanaprabandhasaṅgraha*[166], we can have an idea about some of the brilliant Jain contemporaries of this great monarch. We are told by its author that during his religious tour of the sacred Jain places of Gujarat, he was accompanied by the following persons—the son of Udayana viz. Vāgbhaṭa, who is given the epitheat *caturviṁśati prāsada kārāpakaḥ* (the builder of 24 great temples), Ābhaḍa (the merchant), Śrīpāla of the Prāgvaṭa family (who is given the epithet *Ṣaḍbhāṣācakravartī*), his son Siddhapāla (the great poet), Kapardin (the treasurer), Prahlādana of the Paramāra family (the founder of the town of Prahlādanapura), Pratāpamalla (the *dauhitra* of the king), Chāḍāka (the billionaire tycoon), Jinacandra (of the Kharatara gaccha), Dharmasūri of the Caitra gaccha, Hemacandra himself and a few other prominent nuns. Some of these personalities will be discussed elsewhere in the present work. However, a few words should be recorded on the poet Śrīpāla. This gentleman was one of the greatest literary figures of Gujarat of that age. He was the author of the Vaḍnagar *Praśasti*[167] of Kumārapāla, dated V.S. 1238 (c. 1151 A.D.). From this epigraph we learn that he was the adopted brother of Siddharāja. This is confirmed by the evidence of Somaprabhācārya, who wrote his work in V.S. 1241, in the *vasati* of Śrīpāla[168] This particular work also gives a good deal of information about his son Siddhapāla, who was very close to Kumārapāla. The son of this Siddhapāla was the playwright Vijayapāla, the author of the two-act play *Draupadīsvayaṁvara*[169]. We should also mention here another very prominent Jain

literary figure, who was a contemporary of Kumārapāla viz. Rāmacandra, the great disciple of Hemacandra, popularly known as the author of one hundred treatises. Regarding his tragic death, we will have something more to say, later in this chapter.

Let us remember that Kumārapāla became a Jain only in the second half of his reign ; but in these fourteen years, he succeeded in turning Gujarat, into a model Jain state. Like Aśoka, he became an apostle of peace, after achieving glory in the battlefield. He was, however, extremely fortunate in having a *guru* like Hemacandra, whose achievements will be discussed in the chapter on the Śvetāmbara literature.

Kumārapāla was succeeded in 1173 A.D (V. S. 1229) by his son[170] Ajayapāla, who is generally represented in the Jain literature as an enemy of the religion of the Arhats. Although, he had a short reign of only three years, he succeeded in destroying a large number of Jain edifices in that short rule. Let us here try to assess the authenticity of the sources, which depict him as an arch-villain.

Merutuṅga, the celebrated author of the *Prabandhacintāmaṇi*, has uniformly represented Ajayapāla as a great enemy of Jainism. According to him[171], Ajayapāla destroyed a large number of Jain shrines. The *Purātanaprabandhasaṅgraha*[172] also supports the testimony of Merutuṅga. Rājaśekhara in his *Prabandhakośa*[173] also practically says the same thing The most heinous crime, committed by Ajayapāla, according to Merutuṅga, was the execution of the great Śvetāmbara saint Rāmacandra, the famous disciple of Hemacandra, popularly known as the author of 'a hundred treatises (*prabandhaśatakartā*), who was placed by that 'low villain of a king' on a heated plate of copper. The same treatment was meted out also to Kapardin, who was, however a Brahmin.[174] The Jain works[175], however add, how a few clever Jains succeeded

in saving the famous Ajitanātha temple, built by Kumārapāla at Tāraṅga hills, from that iconoclast.

However, it should not be supposed that all the Jains of those days, were against Ajayapāla. We have the evidence of the *Moharājaparājaya*[176], a contemporary work, and written long, long before the *Prabandhacintāmaṇi*, which describes its author as a 'swan to the lotus feet of Ajayadevacakravartī'. This shows that Yaśaḥpāla, who was such an admirer of Kumārapāla, was also a great favourite of his successor. Another Jain author, called Māṇikyacandra, tells us in his *Pārśvanāthacaritra*,[177] composed in Vikrama Saṁvat 1276, that one Vardhamāna, was the ornament in the courts of both Kumārapāla and Ajayapāla, and brightened the courts of these two monarchs by his talks on the Jain philosophy.

That Ajayapāla was a devout Hindu and a believer in the Brāhmaṇical religion, is proved by the testimony of the *Surathotsava*, composed by the great Brahmin Ācārya Someśvara. According to Someśvara,[178] during the reign of Ajayapāla, there was daily worship of Śiva and the Brahmins were well-rewarded. We further learn from the same source that Someśvara's father Kumāra, a great devotee of Śiva, was a hot favourite of Ajayapāla. It was apparently during Ajayapāla's reign, that the paternal uncle of Someśvara viz. Sarvadeva, had immersed the remains of Kumārapāla in the sacred Ganges.[179] It appears that immediately after the succession of Ajayapāla, there started a Brāhmaṇical revival, and this is also suggested by a line of Śrīdhara's Devapattana *praśasti*,[180] according to which Ajayadeva caused the tree of the Vedic religion (*Naigamadharmavṛkṣa*) to grow again. The implication of this passage in quite clear. Apparently during the reign of his immediate predecessor viz. Kumārapāla, the Brāhmaṇical religion had received a setback, an inference, which is also supported by a number of *ślokas* of the Brahmakhaṇḍa[181] of the *Skanda Purāṇa*. A crucial passage of this work[182] pointedly mentions the fact, that Kumārapāla had renounced

Brāhmaṇical religion, because of his hatred for bloody sacrifices, performed by orthodox Brāhmaṇas. He started patronising the Jains and neglecting the Brāhmaṇical rites. An absurd story is told in this connexion; that Purāṇa further asserts that afterwards, Kumārapāla once more embraced Brāhmaṇical faith and began patronising the orthodox Brāhmaṇas. It appears that this story of Kumārapāla's renunciation of Brāhmaṇical faith, and his readmission to that religion, was added to this section of the *Skanda Purāṇa*, some time after the demise of that king, and probably during the very reign of Ajayapāla, a sworn enemy of the Jains, during whose time 'the tree of the Vedic religion' started growing again, to quote, once more, the words of Śrīdhara. The very fact that the remains of the Jain Kumārapāla were immersed in the Ganges by an orthodox Brāhmaṇa, also indirectly shows that there was some sort of religious revolution after the death of that king. The Jains once more, became vulnerable after the death of that intellectual giant viz. Hemacandra, whose *Vītarāgastotra*[183] is actually referred to in a passage[184] of that Purāṇa, mentioned above. There is reason to suppose that Hemacandra and his disciples were actively engaged in the politics of the kingdom, during the later period of Kumārapāla's rule.[185] They were against Ajayapāla's nomination, as the successor of Kumārapāla. This explains why he gradually became anti-Jain. He was however murdered after a reign of only three years in 1175 A.D.[186] It is significant to note, that although, a few dated Jain manuscripts of his reign are known, he is not mentioned by name there.[187] We should also note, that Ajayapāla, killed another Jain gentleman, called Āmrabhaṭa, the son of Udayana, a minister during Kumārapāla's time.[188]

After Ajayapāla, his son Mūlarāja II ruled for two years. We have at least one Jain work, which was definitely written during his reign. The Digambara writer Śrīcandra wrote his Apabhaṁśa work, called the *Kathākośa*, during the

rule of this king. Formerly, scholars were of the opinion that this text was written during the rule of Mūlarāja I. Hiralal,[189] who first brought this work to the notice of the scholarly world, erroneously ascribed it to the reign Mūlarāja I, forgetting that Śrīkīrti, one of the earlier spiritual predecessors of the author Śrīcandra, is described in the *praśasti*, as being honoured by Bhoja and Gāṅgeya, both flourishing after Mūlarāja I. Therefore, Mūlarāja in whose reign, the *Kathākośa* of Śrīcandra was written, is none other than Mūlarāja II, who ruled from 1175 to 1177 A.D. We will afterwards see that Śrīkīrti and monks of his line are mentioned in a Jain inscription of the time of Bhīma II.

During the long reign of nearly sixty years, of the next king viz. Bhīma II (1178-1241 A.D.), the Jain religion, once more, received a fresh impetus. We not only have a number of dated Jain inscriptions of his reign, but also a good number of Jain works, which were either written or copied during his rule. Let us first take note of the dated Jain manuscripts, which mention him by name. A manuscript of the *Paryuṣaṇākalpa*[190], was written in the Vikrama Saṁvat 1247 at Bhṛgukaccha during the reign of '*Samastarājāvalīvirājita mahārājādhirāja Umāpatīvaralabdhaprasāda jaṅgamajanārdana Pratāpacaturbhuja Śrīmad*' Bhīmadeva. Next we have a dated manuscript of the *Yogaśāstravṛtti*[191], copied at Darbhavatī, in V. S. 1251, during the reign of '*Mahārāja Śrī Bhīmadeva*'. The third manuscript of his reign, which mentions him, is a copy of the *Ṣaḍaśītiprakaraṇavṛtti*[192], which was written at the capital Aṇahilapāṭaka during the 'reign of *samastarājāvalīvirājita mahārājādhirāja Śrī Bhīmadeva*' in the year V. S. 1258. Three years afterwards (V. S. 1261), was copied a manuscript of the *Jayantīvṛtti*[193] at Aṇahilapāṭaka during the reign of *Mahārājādhirāja* Bhīmadeva. A manuscript of the *Upadeśakandalīvṛtti*, written by Bālacandra, was copied in V. S. 1296 during the reign of *samastarājāvalīpūrvaṁ mahārājādhirāja Śrī Bhīmadeva*[194]. In the same year (i.e. V.S. 1296), was copied a manuscript of the

Saṁgrahaṇīṭīkā[195] of Malayagiri at Vidyutpura, the capital of Mahāmaṇḍaleśvara Rāṇaka Vīramadeva, during the auspiciously victorious reign of '*rājāvalīsamalaṁkṛta mahārājādhirāja Śrīmad Bhīmadeva*'.

We have a number of Jain inscriptions, in which Bhīma II is mentioned by name. It should, however, he pointed out that, with the exception of Kumārapāla, no Caulukya king was Jain by religion. However, unlike his father Ajayapāla, he was not an intolerant man and in spite of his Brāhmaṇical leanings,[196] he did not prevent the devout Jains from following their own religious practices. Among the two important Mount Abu inscriptions of his reign, only one mentions him by name.[197] The other inscription of the same date[198], indirectly refers to him. However, as both these well-known Abu inscriptions of V.S. 1287 are connected with the religious activities of the two famous brothers viz. Tejaḥpāla and Vastupāla, we will notice them elsewhere in this chapter.

A recently-discovered undated Digambara inscription of the reign of Bhīma II from Veraval[199], proves that this king did not hesitate to patronise the Digambara saints. Unfortunately, the left half of the stone slab, bearing the inscription is lost, and as a result, approximately 28 letters of each line are missing. A number of Digambara saints of the Nandisaṅgha, belonging to the lineage of Kundakunda, have been mentioned. It further appears from this mutilated stone inscription, that Digambara saints of this particular Saṅgha were patronised by the Caulukya kings, beginning from Mūlarāja I. A temple, named after this king was in existence at Aṇahilapura from the 10th century A.D.[200] It has been suggested[201] that the earliest pontiff of this line viz. Śrīkīrti is to be identified with the homonymous Digambara *guru*, mentioned in the Apabhraṁśa *Kathākośa*, composed by Śrīcandra,[202] where that particular saint has been described as honoured by the two great kings viz. Bhoja and Gāṅgeya, which proves that Śrīkīrti lived in the

first quarter of the 11th century. It is of great interest to note, that this particular epigraph, mentions the temple of Candraprabha of Prabhāsa, which was sacred to both the Digambaras and the Śvetāmbaras. This epigraph quotes a verse from Madanakīrti's *Śāsanacatustriṁśikā*,[203] composed a few decades earlier, according to which, the water used in the bath of the image of Candraprabha had the power to cure leprosy. We should further note that according to both the *Vividhatīrthakalpa*[204] and the *Purātanaprabanda-saṅgraha*[205], the original image of Candraprabha was taken to Prabhāsa from Valabhī, just before its destruction by the perfidious Muslim iconoclasts, in the Vikrama Saṁvat 845, corresponding to 787 A.D.

The reign of Bhīma II coincided with the religious activities of the two great Jain ministers of Gujarat viz. Vastupāla and Tejaḥpāla. Their activities have been eulogised in innumerable works, written both in Sanskrit and regional languages. Fortunately for us, the details regarding the religious activities of these two famous brothers, are preserved in the writings of a few writers, who were their exact contemporaries. Therefore, there is little doubt that these accounts are quite reliable, although at times, there may be some exaggeration.

Although there is some confusion regarding the early career of these two brothers,[206] it is quite evident that by V.S. 1276 i.e. 1219 A.D., they were in the service of Lavaṇa-prasāda, the famous governor of Bhīma II, and his son Vīradhavala.[207] We are, however, not concerned here with the political activities of Vastupāla and Tejaḥpāla, but with their religious activities. All the authors, who have written on them, have consistently represented them as great champions of the Jain faith and a number of epigraphs also have confirmed this fact. Let us first see what the contemporary author Arisiṁha, the writer of the *Sukṛta-saṅkīrtana*,[208] composed in V.S. 1285, has to say on the religious activities of Vastupāla. The eleventh chapter of

this book gives a very useful list of pious works done by Vastupāla. We are first told that he first restored the temple of Pārśvanātha at Aṇahilavāḍa, which was formerly built by Vanarāja in the 8th century. This statement of Arisiṁha as Bühler notes,[209] is alo supported by Jinaharṣa, the author of the *Vastupālacarita*,[210] written in V.S. 1497.[211] Jinaharṣa further adds that the restoration of the temple took place after Vastupāla had defeated the Muslims near Abu, which according to Bühler,[212] took place probably in A.D. 1226-27.

Arisiṁha then enumerates the works done by the great minister Vastupāla at the famous Stambhatīrtha or Cambay. We are told that the minister, at first, erected a golden, gilded flag-staff on the temple of Bhīmeśa. This statement has also been supported by Jinaharṣa.[213] Then Arisiṁha[214] speaks of the erection of an *uttanapaṭṭa* before Bhaṭṭāditya and of a golden wreath on his head. Jinaharṣa also gives the same information.[215] Then we are informed of the excavation of a well in the temple-grove. In the temple of Sun-god of this city, Vastupāla, according to Arisiṁha[216] and Jinaharṣa,[217] erected a *maṇḍapa* or vestibule, overlaid with stucco. In the Śiva Vaidyanātha temple of this town, he repaired the *maṇḍapa* and also renovated the temple itself. This information comes from both Arisiṁha[218] and Jinaharṣa.[219] This shows that Vastupāla had also great respect for the gods of the Brāhmaṇical pantheon. We will afterwards see that this great minister also repaired the dilapidated Hindu temples elsewhere in Gujarat. Next, according to Arisiṁha,[220] Vastupāla erected high enclosures for the sale of sour milk at Stambhatīrtha. It is interesting to note that this statement is not only supported by Jinaharṣa,[221] but also by the Brahmin poet Someśvara.[222] It is probable that these high enclosures were built to protect the wares from contamination by the low-caste people.[223] Arisiṁha then speaks of the building of two asylums (*upāśrayas*) for Jain monks.[224] Someśvara in his

Kīrtikaumudī[225] also refers to the fact that Vastupāla had built many *pauṣadhaśālās* at Stambhatīrtha. Lastly, Vastupāla built a drinking-hall with windows on two sides;[226] this is also supported by the author of the *Kīrtikaumudī*.[227]

At Dhavalakkapura (modern Dholka), Vastupāla, according to Arisiṁha[228] and Jinaharṣa[229] built a temple, dedicated to the first Tīrthaṅkara Ādinātha. The latter writer calls this temple by the name Śatruñjayāvatāra.[230] At the same place, Vastupāla, according to Arisiṁha, built a pump-room, a water-reservoir and two asylums for the Jain monks.[231]. It is interesting to note that at Dhavalakkapura that minister also repaired a Śiva temple,[232] which once more proves his catholicity.

The building activities of Vastupāla at Śatruñjaya are enumerated in the next few verses (XI. 15-26) of the *Sukṛtasaṅkīrtana*. We are told that on this mountain, he built altogether four temples dedicated to Neminātha, Pārśva, Suvrata and Vīra. Erection of all these four temples are also referred to by Jinaharṣa.[233] The first two temples are also mentioned by the poet of the *Kīrtikaumudī*.[234] The verse 15 of the *Sukṛtasaṅkīrtana* refers to the erection of an *Indramaṇḍapa* before the original temple of Ādinātha, which is also mentioned by Jinaharṣa.[235] That Vastupāla had a genuine love for the Goddess of learning, is proved by the fact that on both the famous hills viz. Śatruñjaya and Girnar, he erected two statues of Sarasvatī. The erection of the first statue is mentioned by Arisiṁha[236] and that of the second, in one Girnar inscription,[237] dated V.S. 1288. Vastupāla also erected statues of his ancestors at Śatruñjaya[238]; he also erected his own statue and also that of his brother Tejaḥpāla and the king Vīradhavala.[239] Both Someśvara[240] and Jinaharṣa[241] confirm this statement. Among other things, which Vastupāla built at Śatruñjaya, mention may be made of a golden *toraṇa* and several other sculptures representing the mountain summits of Śatruñjaya.[242] At Pālitānā, Vastupāla excavated a large

tank, built an asylum for Jain monks and also erected a pump-room (*prapā*).[243] The excavation of the tank has also been mentioned by both Someśvara[244] and Jinaharṣa[245]. That indefatigable minister also built a large tank at a place called Arkapālita or Aṅkavāliya, which Bühler identifies with the village of the same name, that lies on the old road from Dholka to Śatruñjaya[246].

Arisiṁha refers to the fact that Vastupāla built on Girnar, two temples, dedicated to Pārśva and Ṛṣabha[247]. These two temples are also mentioned in the Girnar inscriptions[248], which, however, mention a few other Jain temples, built by him on that sacred mountain. It has been argued that Arisiṁha wrote his poem, at a time, when the other temples of Girnar, were not yet built. According to the Girnar inscription dated, V.S. 1288, Vastupāla had built a temple of Mahāvīra and several other beautiful sculptures including those of Sarasvatī and a few Jinas and also his ancestors[249]. The author of the *Vividhatīrthakalpa*[250] also gives a vivid description of the building activities of Vastupāla and his brother Tejaḥpāla on Urjayanta or Girnar. It is clear from Jinaprabha's account that the temple of Pārśva, built by Vastupāla on Urjayanta, was named after his father Āśarāja. That writer also gives us the information that the Ādinātha temple of Urjayanta, built by Vastupāla, was called Śatruñjayāvatāra. Vastupāla built a temple of Pārśva[251] at a place called Stambhana (probably Thamana near Umreth). Jinaharṣa,[252] however, says that Vastupāla had deposited 1000 *dīnāras* in the treasury of Pārśvanātha temple of this place, for the purpose of the restoration and not that he himself had erected it.

At Darbhāvatī or Dabhoi, Vastupāla, according to Arisiṁha,[253] placed gold capitals on the temple of Śiva Vaidyanātha, because the old ones were carried off by the king of Mālava; he also erected there a statue of the Sun-god. According to Jinaharṣa[254], however, these works were done by Tejaḥpāla. According to Arisiṁha, Vastupāla

built on Mount Abu, a temple of Malladeva[255]. Malladeva was the name of Vastupāla's elder brother, who died after giving birth to a son called Pūrṇasiṁha. The temple on Abu was actually built by Tejaḥpāla and not Vastupāla, as we will see afterwards. We will have something more to say, on this temple, in the next section of this chapter.

Some very useful details regarding Vastupāla's religious activities are given in the well-known *Prabandhacintāmaṇi* of Merutuṅga. Unlike Arisiṁha, Merutuṅga was a complete historian. Therefore his testimony has a special importance. According to him[256], Vastupāla built at Pādaliptapura (Palitana) a temple of Mahāvīra. At Modhera he built two statues at the temple of Lord Mahāvīra[257]. He also built at the famous Śakunikāvihāra (at Broach) a series of double courtyards. We are further told that at the holy bathing place of Satyapura (Sanchor), he built a silver-arch and cells suitable for the monks and chapels, in memory of his seven dead sisters. Merutuṅga also gives details[258] regarding Vastupāla's works at Śatruñjaya (also called by the name Nandīśvara), which are confirmed by the account given by Arisiṁha. His building activities at Urjayanta are also given by him. That Vastupāla, like Kumārapāla, was respectful to Śiva, is also evident from Merutuṅga's account[259].

All the relevant accounts show that even the Digambaras, were on friendly terms, with these two brothers. According to Merutuṅga[260], some 300 Digambaras accompanied Vastupāla, when he, as Saṅghapati, went to holy places like Śatruñjaya and Girnar. In connexion with one of Vastupāla's pilgrimages, we are told[261], that the following monks of different *gacchas* accompanied him—Naracandrasūri and Jinadattasūri of the Vāyaḍa *gaccha*, Śāntisūri of the Shaṇḍeraka *gaccha* and Vardhamānasūri, the Sun of the Gallakas'. According to all the authorities[262], Vijayasena of the Nāgendra *gaccha* was the *guru* of these two famous Jain brothers. Arisiṁha gives the interesting information[263]

that formerly it was forbidden to the Jain pilgrims to enter the city of Vāmanasthali (modern Banthli on the way from Junagarh to Prabhāsa). Vastupāla had this "godless writings" destroyed. This proves that even after Hemacandra and Kumārapāla, there were regions in Gujarat, where the Jaina monks were treated as *persona non grata*.

Jinaprabha, in his *Vividhatīrthakalpa*[264] tells us that these two brothers built 984 *pauṣadhaśālās*, 500 ivory thrones (probably meant for the tīrthaṅkara images), 717 *Brahmaśālās*, 700 *satrakāras* (alms-houses), 3002 Śaiva temples (*Māheśvarāyatanām*), 1304 Jain temples, three libraries (*Sarasvatībhāṇḍāgāra*). He also repaired, according to Jinaprabha[265], 2300 dilapidated Jain shrines. His religious activities embraced a very large area and they extended to Śrīparvata in the South, Prabhāsa in the West, Kedāra in the North and Vārāṇasī in the East. Most of these details, supplied by Jinaprabha, are confirmed by both Rājaśekhara[266] and Jinahaṃsa[267]. The author or the *Prabandhakośa*[268] further informs us that three libraries of Vastupāla were set up respectively at Dholka, Stambhatīrtha (Cambay) and Pattana (Patan).

Some other interesting details, regarding Vastupāla's religious activities, are supplied by Jinaharṣa in his *Vastupālacarita*[269]. According to him, Vastupāla set up the images of Vīra and Śānti at Āśāpalli ; in the same town, he set up the images of the principal deities in the temples of Śāntu and Vāyaṭīya ; Tejaḥpāla, his brother, set up the image of *mūlanāyaka* (principal deity) in the Jain temple at Thārāpadra ; at Serisa near Kaḷol (North Gujarat), Vastupāla set up the images of Neminātha and Pārśvanātha. At Vijapur (Rajasthan) he placed golden knobs on the temples of Mahāvīra and Ādinātha. On the Taraṅgā hills, he set up the images of Ādinātha and Neminātha in Kumārapāla's temple. In his native place, he repaired all the Jain and non-Jain temples. At Māndal, he built a temple of Ādinātha. At Aṇahilapattana, he set up the image of the

Mūlanāyaka in the temple of Pañcāsara Pārśvanātha ; at Bhīmapalli, he built a chariot to take out the images of Jina in the public. At Prahlādanapura or Pālanapura and Candrāvatī, he built two Jain shrines. In the temples of Avanti and Nasik, he set up the images of the Tīrthaṅkaras. At Khadirālaya, he built the temples of Ādinātha and Mahāvīra ; at Jhavat, he built a temple of Neminātha and at Śaṅkhapura, he built a temple of Śāntinātha.

Regarding the poets, who were patronised by Vastupāla and Tejaḥpāla, we have to say many things in a later chapter. But it should be mentioned here, that both of them were great patrons of literature. Vastupāla, in particular, was himeelf an accomplished poet, being the author of the *Naranārāyaṇānanda* and other shorter poems. It should here he emphasised that even non-Jain literary figures like Someśvara and Harihara were his intimate friends[370]. Among the Jain poets, who were patronised by these brothers, we should mention Yaśovīra, Arisiṁha, Amaracandra, Udayaprabha, Bālacandra etc.

The great Vastupāla died in V. S. 1296 or 1240 A. D., and his brother Telaḥpāla, died, in all probability, in the Vikrama year 1304 or 1248 A. D[371].

Regarding the religious leanings of Vīradhavala, who was the patron of these two great ministers, we can say this much, that he was greatly respected by the Jains. Since his images appear in the buildings, erected by his Jain ministers, we can take it for granted, that he was favourably inclined towards Jainism. The *Darbhavatī Praśasti*, included in *Vastapālacarita*[372] of Jinaharṣa, mentions a Jain temple called, Vīreśvara, which was named after Vīradhavala.

The next king Vīsaladeva (V. S. 1295 to 1318), was definitely not favourably inclined towards the religion of the Jinas. During his reign, he appointed a Brahmin as Chief Minister, who replaced Tejaḥpāla[373]. According to a story, recorded by Rājaśekhara[374], the uncle of this king, called

Simha, was an enemy of the Jains. A manuscript[275], dated V.S. 1303, shows that up to that year Tejaḥpāla was the *mahāmātya* of Vīsaladeva. Shortly after this date, we find a Brahmin called Nāgaḍa acting as the *mahāmātya*[276] of Vīsaladeva. However a number of Jain manuscripts were written during his reign[277].

The reign of Vīsaladeva coincided with the activities of another great Jain layman, called Jagaḍu, who was an immensely rich merchant. His pious activities have been told in a 14th-century work called the *Jagaḍucarita*[278]. The authenticity of this work, written by Sarvānanda, is proved by the fact, that it correctly represents both Vīsaladeva of Gujarat and Sultan Nāsiruddīn of Delhi as Jagaḍu's contemporaries[279]. Jagaḍu's pious achievements are also related in another 14th-century work called the *Upadeśataraṅgiṇī*[280], composed by Ratnamandira. According to the *Jagaḍucarita*[281], a number of the religious activities of this Jain merchant, were done at Bhadreśvara in Cutch. We are told that he adorned at this town, the sacred temple of Vīranātha with a golden knob and a gold staff. He also built a new temple at that town containing 24 images of Tīrthaṅkaras. He gave a gold covering for the image of Pārśvanātha in the same place, and also repaired the tanks, built by king Kumārapāla and Mūlarāja and the step-well of Karṇa at Bhadreśvara. Jagaḍu, we are further told, made a garden for supplying flowers for the worship of Jina icons at Bhadreśvara. Among his other pious works at Bhadreśvara, we can mention the building of Pauṣadhaśālā and a mosque for the Muslims. This spirit of catholicity, which was utterly absent in Muslim rulers of those days, was also shown by Vastupāla, the great Jain minister of Vīradhavala[282], and much earlier by the celebrated Jayasiṁha Siddharāja[283]. At Vardhamāna (modern Wadhawana in Saurāṣṭra), according to the poet, Jagaḍu built two Jain temples. At other places also, he built Jain temples. This celebrated merchant also made three pilgrimages to Girnar

and Śatruñjaya. This pious merchant came to the rescue of contemporary Muslim and Hindu rulers like Nāsiruddin and Vīsaladeva in the Vikrama years 1313-15 by supplying them huge quantity of grains from his own granaries[284].

After Vīsaladeva, the next Vāghela ruler Arjunadeva ruled from V. S. 1318 to 1331. Several Jain manuscripts of his reign are known. In V.S. 1318 the 7th *parvan* of Hemacandra's *Triṣaṣṭiśalākāpuruṣacarita* was copied during the reign of *Mahārājādhirāja ŚrīArjunakalyāṇavijayarājye*[285]. In the very next year (V. S. 1319), a copy of *Kathāratnasāgara* by Naracandrasūri was made at Śrīpattana during the victorious reign of Mahārājādhirāja Arjunadeva[286]. We have also Jain manuscripts of his reign dated V. S. 1325, 1326, 1327, 1329 etc.[287] We have also a Jain inscription[288] from Girnar of his reign dated V. S. 1330, when Pālha was transacting the business of seal in Saurāṣṭra. It records the grant of the right of engraving inscriptions in the temple of Neminātha and other sacred places on the hill of Girnar, to *sūtradhāra* Haripāla, son of *sūtradhāra* Gora, belonging to Mevāḍa community by Udayaprabha and other Jain priests and the *pañcakula*, headed by Dhāndhā. That Arjunadeva was friendly towards the Jains, is also proved by the fact, that he bitterly mourned the death of the Jain merchant Jagaḍu.[289]

The next ruler Sāraṅgadeva[290] ruled for twenty years (1275-95 A.D.), and several great Jain poets and writers were his contemporaries. The earliest Jain work of his reign is the *Śatakaṭippanaka*[291] by Municandra, which was composed in V. S. 1334 at Śrīpattana (Patan) Next, we have a copy of the 20th Book of Hemacandra's *Dvyāśrayakāvya*, written in V. S. 1335 at the same place[292]. Manuscripts of other Jain works of his reign, are dated in V. S. 1336, 1339, 1343, 1346, etc[293].

During the time of this king, a remarkable family of merchants, originally hailing from Avanti *janapada*, served the cause of Jainism for several generations. A 14th century work called the *Upadeśataraṅgiṇī*[294] represents a merchant

called Deḍa, his son Pethaḍa and his grandson Jhañjhana as great patrons of this religion. For his generosity, Deḍa came to be called by the name 'Kanakagiri'[305]. At Devagiri he had built a *Pauṣadhaśālā* for the Jain monks. His son Pethaḍa had, as his guru, Dharmaghoṣasūri, and on the advice of that Jain saint, Pethaḍa, we are told, built 84 Jain shrines in different places of India. A perusal of the relevant *ślokas*, quoted from the *Upadeśataraṅgiṇī* by Desai[306], shows that even at places like Hastināpura, Śūrpāraka, Jālandhara, Setubandha, Pratiṣṭhāna etc., he built Jain temples. The temple at Devagiri with an image of Lord Mahāvīra was completed in V.S. 1335. He also built on Śatruñjaya, a temple of Śāntinātha. His son Jhanjhana was also a disciple of Dharmaghoṣasūri and built several Jain temples and visited along with his guru several Jain *tīrthas* of Rajasthan and Gujarat. His meeting with king Sāraṅgadeva in V.S. 1340 is recorded in the *Upadeśataraṅgiṇī*[307]. We will afterwards see that in a Jain inscription from Mount Abu, dated V.S. 1350, Sāraṅgadeva is mentioned as the suzerain king. Regarding the Jain writers, who flourished during this period, we will have to say something in the chapter on Literature.

SECTION B : JAINISM IN RAJASTHAN

As we have already seen in the first volume of the present work, Jainism became popular with masses in Rajasthan, even from pre-Christian times. Like Gujarat, the marchant community, in particular, strongly espoused the cause of this religion, which was basically based on the doctrine of Ahiṁsā. From quite early times, several places of Rajasthan came to be associated with this religious system, and even now some of those places are known as Jain Tīrthas. We will have to take cognizance of these sacred places, associated with Jainism, in a separate chapter of the present volume. Let us first discuss the position of this religion, during the time of the various branches of the

Cāhamāna dynasty. We should note that this particular dynasty ruled in major areas of Rajasthan, in the period under review.

(i) *Jainism During the Śākambharī Cāhamānas* :—The Śākambharī Cāhamānas were the most important among the various branches of the Cāhamāna family. Almost all the kings of this dynasty were strong champions of traditional Hinduism. The very reliable work *Pṛthvīrāja-vijaya* (1200 A D.), represents the early rulers of this dynasty as good Śaivas.[298] But they were never hostile to other religious systems. This is indirectly proved by a number of Jaina Tīrthas, which existed in the Cāhamāna kingdom, from early medieval times. Some of these *tīrthas* will be discussed in a later chapter of the present work. The earliest Śākambharī ruler, who did something for the Jain religion, was Pṛthvīrāja I (early 12th century). We learn from the *Munisuvratacarita* (V.S. 1193) and some other works that Pṛthvīrāja I had golden cupolas put on the Jain temples of Raṇathambhor.[299] This definitely proves that Pṛthvīrāja I, who assumed high titles,[300] and who basically was a Śaiva,[301] had also some genuine respect for the religion of the Jinas.

The next ruler of this family viz. Ajayarāja was, like his father, Pṛthvīrāja I, had some genuine love for the religion of the Jinas. This is known from more than one source. We learn from the *Kharataragacchapaṭṭāvalī*[302] of Jinapāla that he permitted the Jains to build temples in the newly-founded city of Ajayameru (Ajmer). The same work informs us that he presented a golden *Kalaśa* to the temple of Pārśvanātha of that place.[303] The same king, according to another source,[304] acted as a judge in the religious discussion between the Śvetāmbara saint Dharmaghoṣasūri and his Digambara opponent Guṇacandra. The city of Ajayameru, which was first built by this king, was known as a strong centre of Jainism from early mediaeval times. According to the very well-known Bijolia Rock inscrip-

tion[305] of 1170 A.D., a great temple, dedicated to Lord Vardhamāna was built, in the first half of the 12th century at Ajayameru, by several members of a Jain family, belonging to Prāgvaṭa *kula*. It is interesting to note that this very temple of Ajmer has been mentioned in an inscription of V.S. 1221, found from Phalodhi (ancient Phalavardhikā).[306] Several early Jain manuscripts were copied at Ajayameru. The earliest of such manuscripts[307] is dated V.S. 1207. Another Jain work called *Upadeśapadaṭīkā*[308] was copied at Ajayameru during the reign of Vigraharāja IV in the Vikrama year 1212. A third Jain manuscript was copied at Ajayameru[309] in the Vikrama year 1216. A somewhat earlier Jain manuscript was copied at a place called Pṛthvīpura, which was near Ajayameru in the year V.S. 1198, during the reign of Arṇorāja.[310] This great town is also mentioned several times in connexion wiih the activities of the Śvetāmbara monks, belonging to the Kharatara *gaccha*.[311]

After Ajayarāja, his son Arṇorāja ascended the Śākambharī throne. Although a devoted Śaiva[312], he had some respect for the Jains. According to the *Kharataragaccha-bṛhadgurvāvalī*[313], the great Kharatara Ācārya Jinadatta was honoured by this king. He gave the followers of this *gaccha* an extensive plot of land for the construction of a temple at Ajayameru.[314] The Śvetāmbara philosopher Dharmaghoṣa Sūri received a *jayapatra* from him after defeating the Digambara rival Guṇacandra.[315] We have already seen that a Jain manuscript was copied during his reign in the year V.S. 1198.

The next ruler was the parricide Jagaddeva, who had an extremely short reign.[316] After him, another son of Arṇorāja, viz. Vigraharāja IV, ruled at least from V.S. 1210 to 1220. We have already seen that a Jain manuscript was copied at Ajayameru during his reign in V.S. 1212. We further know from the *Dharmaghoṣasūristuti* of Raviprabha that Vigraharāja IV hoisted a flagstaff on a

Jain temple called Rājavihāra at Ajayameru.[317] This surely proves his direct patronage of this religion. From the same source, we further learn that, on the request of Dharmaghoṣa Sūri, Vigraharāja IV prohibited the slaughter of animals on the Ekādaśī day.[318]

The next ruler Aparagāṅgeya ruled for a few days and was succeeded by Pṛthvīrāja II, the son of Jagaddeva. In spite of his leaning towards Śaivism, he, like his predecessors, had a soft corner for the Jain religion. The well-known Bijolia Rock inscription[319] of his successor Someśvara, informs us, that he donated a village called Morājhari to the Jain temple of Pārśvanātha at Bijolia. After Pṛthvīrāja II, his uncle Someśvara, the only surviving son of Arṇorāja, ruled from V.S. 1226 to 1234. His patronage of the Jain religion is proved by the well-known Bijolia inscription of V.S. 1225, which is probably the first year of his reign. The same epigraph gives the information that he donated to the temple of Bijolia (ancient Vindhyavallī or Vijayavallī, now in Bhilwara district of Rajasthan), in V.S. 1226, a village called Revaṇā.[320]

The son and successor of Someśvara was Pṛthvīrāja III, who was a remarkable ruler in every respect. That he was deeply interested in the Jain religion, is proved by the very valuable evidence of the *Kharataragaccha-bṛhadgurvāvalī*[321], which gives a detailed account of the debate, held in his court at Ajmer, in the Vikrama year 1239, corresponding to 1183 A D. This account shows that Pṛthvīrāja III had Jain officers like Rāmadeva, who were held in high esteem (*rājamānyena*) by the monarch himself. In the debate, held in his court, the great *Kharatara* saint Jinapati defeated Padmaprabha, another Śvetāmbara teacher belonging to Ukeśa or Upakeśa *gaccha*. The monarch was so impressed by the scholarship of that brilliant young scholar (Jinapati was born[322] in V.S. 1210), that he travelled all the way from Narānayana (14 Kms N. E. of Ajmer) to Ajayameru to bestow the *Jayapatra* on Jinapatisūri. On this happy

occasion, we are told, Maṇḍaleśvara Rāmadeva had spent 16,000 *pārutthadrammas*[323].

(ii) *Jainism under the Cāhamānas of Nāḍol*: The Cāhamānas of Nāḍol[324] (in S.W. Rajasthan), played an important part in the political life of Rajasthan in the mediaevel period. Some of their rulers openly supported the cause of the Jain religion. The earliest Jain record of this dynasty, appears to be the Sevāḍi (5 miles to the S.E of Bali) inscription[325] of Āśarāja dated V.S. 1167, which is incised on the lintel of the door of a subsidiary shrine in the front corridor of the temple of Lord Mahāvīra at Sevāḍi. The epigraph records a gift, made for the daily worship of Dharmanātha, the 15th Tīrthaṅkara. There was apparently a small shrine of this Tīrthaṅkara in the larger temple of Lord Mahāvīra at Sevāḍi, popularly known as Samīpāṭīya caitya (see the second line of this epigraph). The record not only refers to the king Aśvarāja, who has been given the high-sounding title of *mahārājādhirāja*), but also to his son Kaṭukarāja. A second and more important epigraph[326] from the same place, pointedly mentions the temple of Lord Mahāvīra (Vīranātha), which has been compared with paradise (*svargasamopaṁ*). It was undoubtedly a very beautiful shrine of this town (i.e. Sevāḍi or Samīpāṭī). The epigraph bears the date V.S. 1172, corresponding to 1115 A.D. Like the former epigraph, it also mentions Aśvarāja and his son Kaṭukarāja. The epigraph actually records the benefaction of eight *drammas* by the prince Kaṭukarāja on the Śiva-rātri day, in the month of Māgha, for the worship of Śāntinātha. It is obvious that there was a smaller temple, dedicated to this Tīrthaṅkara in the Vīra temple of this place.

It is intersting to note that this epigraph mentions Ṣaṇḍeraka *gaccha*, which was apparently associated with the town of Sāṇḍerav, 10 miles N. W. of Bali. It was an important Śvetāmbara *gaccha*[327]. The epigraph refers to an

army general (*balādhipa*), called Yaśodeva, who was a devout Jain.

The next important king of this dynasty, connected with the Jain religion, was Rāyapāla, for whom, we have dates ranging from V.S. 1189 to V.S. 1202. Five of his Jain epigraphs are known, and all of them have been found from Nadlai (eight miles to the North-west of Desuri), now a small village. From the evidence of inscriptions, we now know, that it was known as Naḍūlaḍāgikā and also Nandakulavatī. The earliest Jain epigraph[828] of Rāyapāla's reign is dated in V.S. 1189, corresponding to 1133 A.D. It records the gift by two sons of *mahārājādhirāja* Rāyapāla, called Rudrapāla and Amṛtapāla, in conjunction with their queen-mother Mānaladevī. The gift was of two *palikās*, out of those due to the royal family, from each oil-machine (*ghāṇaka*) and was made for the Jain saints in and outside Naḍūlaḍāgikā. The epigraph proves the involvement of the above-mentioned important members of the royal family in Jain religious affairs. It should here be noted that this epigraph was originally incised in the old Mahāvīra temple, although, at present, it is dedicated to Ādinātha[829].

Next, we have the inscription[830] of Rāyapāla, dated in V.S. 1195, found from the Neminātha temple of Nadlai. The inscription opens with the words *oṁ namaḥ Sarvajñāya* and this Sarvajña here is Neminātha, the 22nd Tīrthaṅkara. The epigraph records that for the lamp (*dīpa*), incense (*dhūpa*), offering (*naivedya*), flowers (*puṣpa*) etc. of Śrī Neminātha, one Ṭhakkura Rājadeva granted, for his spiritual merit, one-twentieth part of the income, derived from the loads on bullocks, going on their way or coming to Nadlai. Then a request is made to future rulers, for the preservation of the grant. The next inscription[831], connected with Jainism of the reign of Rāyapāla, is dated in V.S. 1200 and was found from Nadlai (Ādinātha temple). It records that the *rauta* Rājadeva (the same person, mentioned in the epigraph of V.S. 1195), who had come on the occasion of the

car-festival (*Rathayātrā*), made for the sake of his mother, in the presence of the bankers (*mahājanas*), and other people of the village, a religious benefaction, consisting of one *viṁśopaka* coin, from the value of the *pāilās*, accruing to him, and two *palikās* of oil, due to him from every *ghāṇaka* or oil mill. The car-festival, as we have already seen[332], was a holy festival, of the Jains, like the Hindus and Buddhists. Another Jain epigraph[333] of the same year viz. V.S. 1200 (belonging to the reign of Rāyapāla), has been found from the same temple. It records a gift to the temple of Mahāvīra (now known as Ādinātha temple) at Nadūlaḍāgikā. The *rāuta* Rājadeva is also mentioned in this epigraph. The last Jain epigraph[334] of the reign of this king, is dated in the Vikrama year 1202, corresponding to 1146 A.D. It was also discovered from the Ādinātha temple of Nadlai and contains a record of the pious deeds of Rājadeva, for the sake of the Mahāvīra temple of Nadlai.

The next ruler of this dynasty, with definite Jain leanings, was Ālhaṇadeva, for whom we have two Jain copper plate grants from Nadol, bearing the date V.S. 1218, corresponding to 1161 A.D. The first copper plate[335] records a donation of five *drammas* by Ālhaṇa (called here *mahārāja*) to the temple of Mahāvīra, belonging to Shaṇḍeraka *gaccha* at Naddūla Mahāsthāna. It is apparent from this inscription that Naḍol was considered a great Jain tīrtha and the temple of Mahāvīra, mentioned here, still exists at Naḍol.[336] The second copper plate[337] of the same date i.e. V.S. 1218, records that *Rājakula* (king) Ālhaṇadeva and the *kumāra* (the eldest son and the crown-prince) Kelhaṇadeva, were pleased to give to the *rājaputra* Kīrtipāla (the youngest son of Ālhaṇa), twelve villages near Nadol. We are further told that *rājaputra* Kīrtipāla, on his turn, after worshipping Divākara (the Sun-god) and Maheśvara (who is described as *carācara-guruḥ*), granted a yearly sum of two *drammas*, from each of the twelve villages to the Jina Mahāvīra of Naddūlāi (Nadol). This inscription shows

that almost all members of the family of king Ālhaṇa, had great respect for the religion of the Jinas.

In the earliest part of this chapter, in connexion with the great Kumārapāla, we had the opportunity to discuss the Kirāḍu inscription of Ālhaṇa, which he had issued as a feudatory of Kumārapāla. This epigraph, not only proves that Ālhaṇa had a supreme respect for the Jain religion, but his sons too, regarded non-violence as a way of life. We are told in the last portion of this epigraph[338] that the order regarding *amāri*, issued by Ālhaṇa, was approved by Kelhaṇa and Gajasiṁha, his first and second sons. As we have already seen, his youngest son viz. Kīrtipāla was a devout follower of Jainism.

Kelhaṇa, the eldest son and successor of Ālhaṇa, was also a patron of Jainism. We have already seen, that he, as crown-prince, had approved the *amāri* epigraph, issued during the reign of his father. His earliest Jain epigraph[339] is dated in V.S. 1221 and was found from Sāṇḍerāv, some ten miles North-west of Bali. This place is traditionally associated with the well-known Shaṇḍeraka *gaccha*, which, is also mentioned, as we have already seen, in an inscription of Ālhaṇa. This particular epigraph refers to a grant by the queen-mother Ānaladevī to the *mūlanāyaka* Mahāvīra of this *tīrtha*. A few others, some of whom were relatives of the queen, who belonged to the Rāshṭrakūṭa family,[340] also granted many gifts to the temple. It therefore appears that the members of the paternal family of the queen-mother were devoted Jains. The queen's grant was made from the king's personal property (*rājakīya-bhoga*). This proves that Kelhaṇa himself had real love for the religion of the Jinas.

From Lalrai near Bali, we have two Jain inscriptions[341] of the same date (V.S. 1233), belonging to the reign of Kelhaṇadeva. Both the epigraphs disclose that there was a temple of Śāntinātha at this place. This temple is now represented by the ruins of this place. It is interesting to note that, in one of the epigraphs,[342] Kelhaṇa is given the

title of *mahārājādhirāja*. Both the epigraphs refer to the two nephews of Kelhaṇa viz. Lākhaṇapālha and Abhayapāla, sons of Kīrtipāla, who as we have already noticed, was a patron of Jainism. These two princes, like their father, were doubtless good supporters of the religion of the Jinas. The first epigraph also refers to the *yātrā* (festival) of Śāntinātha. This temple was undoubtedly an important place of worship in this area.

The fourth Jain epigraph[343] of Kelhaṇa's reign, once more, comes from Sāṇḍerāv. It is dated in V.S. 1236 of the time of *mahārājādhirāja* Kelhaṇa. This epigraph discloses the existence of a big temple of Lord Pārśvanātha at Shaṇḍeraka. The fifth Jain epigraph of this king's reign[344] also bears the same date, that is V.S. 1236. It refers to the temple of Sañcikādevī (at Osia). This goddess was the family deity of the Jains of Osia. The sixth and the last Jain epigraph[345] of Kelhaṇa's reign is dated in V.S. 1249, corresponding to 1192 A.D. It was discovered from Pāladi (Sirohi district). The epigraph refers to a temple of Lord Mahāvīra.

(iii) *Jainism under the Cāhamānas of Jalor :* Jalor or the ancient Jāvālipura, was connected with Jainism, from pretty early period.[346] A branch of the Cāhamanas started ruling at this place by the fourth quarter of the 12th century A.D. This branch was founded by Kīrtipāla, one of the sons of Ālhaṇa, who, as we have already seen, had some weakness for the Jain religion. His son was Samarasiṁha, for whom we have two Jain inscriptions. The first is dated V.S. 1239 and is from Jalor.[347] This is an interesting Jain record as it not only opens with an invocation to Nābheya (Ṛishabhadeva), the first Tīrthaṅkara, but it also mentions the saint Pūrṇabhadra, the pupil of Candrasūri, who has been described as the foremost of the Candragaccha. There is little doubt that Candrasūri was the founder of this *gaccha*. We are also told about the merchant Yaśovīra, of the famous Śrīmāla family. The epigraph refers to the erection of a

maṇḍapa by Yaśovīra and other devout members of the *goṣṭhī*. Yaśovīra is further described as a *paramaśrāvaka* (line 5), which shows that he was a devout Jain. The second epigraph, also from Jalor,[848] actually contains four different dates. This particular epigraph has been noted by us in connexion with Kumārapāla, who had originally built the temple of Pārśvanātha on Kāñcanagiri (Suvarṇagiri near Jalor) in the Vikrama year 1221. In the year V.S. 1242, we are told, this temple was rebuilt by Yaśovīra (son of Pāsu and therefore different from Yaśovīra of the earlier Jalor epigraph of V.S. 1239), in accordance with the orders (*ādeśena*) of *mahārāja* Samarasiṁha. This directly shows that Samarasiṁha, like his father Kīrtipāla, was sincere patron of Jainism. There are two other dates (viz. V.S. 1256 ad 1268) in this inscription, which speak of some other pious activities in this temple-complex. It should, however, not be supposed that Samarasiṁha was a Jain by religion. That he was a devout Hindu and a follower of the orthodox religion, is proved by the famous Sundha hill inscription,[849] which mentions the fact that he had weighed himself against gold during the Soma festival.

The successor of Samarasiṁha was Udayasiṁha. For his reign, we have no Jain inscription, but one dated Jain manuscript. This work is dated in V.S. 1306 (1243 A.D.) of the *mahārājakula* Udayasiṁha.[850] Jinadatta wrote his *Vivekavilāsa* during the reign of Udayasiṁha.[851] That Udayasiṁha was a very good admirer of the Śvetāmbara religion is now fully proved by the evidence of the *Kharataragaccha-bṛhadgurvāvalī*.[852] We are told that in the year V.S. 1310, the Kharatara Ācārya Jineśvara II consecrated, in the presence of Udayasiṁha at Jāvālipura, several images of the *Jinas* and other great Jain saints, including those of his predecessors like Jinadatta and others. In V.S. 1314 also, Jineśvara II was honoured by Udayasiṁha.[853] The name of this king also occurs in the *Purātanaprabandhasaṅgraha*[854], where, we are told, that his

minister Yaśovīra had caused to be built an image of Mahāvīra at Candanavihāra,[355] situated near Svarṇagiri (the hill near Jalor). Udayasiṁha's patronage of Śaivism is known from Sundha hill inscription.[356]

After Udayasiṁha, his son Cāciga became the king of Jalor. Of his four dated Jain records, historically the Sundha hill inscription[357], composed by the Jain saint Jayamaṅgala of the Bṛhad-gaccha in the year V.S. 1319, is the most important. Although composed by a Jain, it is basically a Hindu record. The second Jain record[358] of his reign, comes from Jalor, dated V.S. 1323 (1264 A.D.), which refers to a gift given by *mahattara* Narapati to the well-known Candanavihāra of Jāvālipura. This particular *vihāra* is also mentioned in an earlier Jalor epigraph[359] of V.S. 1320. Ratnapura near Jaswantapur has yielded a Jain epigraph[360] of Cāciga dated V.S. 1333. It records the grant of a piece of land to meet the expenses of the festival of Pārśvanātha[361] in the reign of *mahāmaṇḍaleśvara* Cācigadeva. The old town of Bhinmal also has yielded a Jain epigraph[362] of Cāciga's time. It is dated in V.S. 1333 and refers to a grant for worshipping Lord Mahāvīra of this place. The temple of Mahāvīra of this place has been mentioned in much earlier works..[363]

It should here be pointed out that the earliest date for Cācigadeva is V.S. 1316 and not 1319, as supposed by previous scholars.[364] The earlier date is now supplied by the *Kharataragaccha-bṛhadgurvāvalī*[365] in which year, we are told, Jineśvara II visited the temple of Śāntinātha on Svarṇagiri, near Jalor, during the reign of Śrī Cācigadeva.

The next ruler of this line was Sāmantasiṁha, for whom we have several Jain epigraphs. These inscriptions range from V.S. 1345 to 1359, corresponding to 1288 to 1302 A.D. However, we have an earlier date for this king, supplied by the *Kharataragaccha-bṛhadgurvāvalī*[366] and this date is V.S. 1342. In this year, Jinacandra III of the Kharatara *gaccha* had met Sāmantasiṁha at Jāvālipura. The earliest epigraph

of V.S. 1345, was discovered from Hathuṇḍi (Godwar district). This particular place, as we have already noticed in our earlier volume,[367] yielded an inscription of the 10th century A.D. In the present epigraph[368], there is a reference to a temple of Mahāvīra, although in the epigraph of the 10th century, a temple of Ṛishabha of this place was mentioned. An inscription from Ratnapura, bearing the date V S. 1348, mentions a grant in favour of Pārśvanātha of that place, during the reign of *mahārājakula* Sāmantasiṁha.[369] Two epigraphs of the time of Sāmantasiṁha, bearing the same date (V.S. 1352), discovered from Barmer, are also Jain inscriptions[370] and have the same language. The temple of Ādinātha of Barmer was visited by the Kharatara Ācārya Jineśvara in V.S. 1283, according to the *Kharataragaccha-bṛhadgurvāvali.*[371] An inscripiion from Jalor,[372] mentions the temple of Pārśvanātha on Suvarṇagiri, which received some grant from one Narapati in V.S. 1353, during the reign of this king. The last Jain epigraph,[373] which mentions this king, has come from Vāghiṇa (Sirohi district) and bears the date V.S. 1359, corresponding to 1302 A D. The epigraph mentions the festival of Śāntinātha of the village of Vāghasīṇa. The last known king of this dynasty viz. Kānhaḍadeva[374] was a feudatory of Ala-Ud-din and nothing, practically, is known about him.

Regarding the Cāhamānas of Raṇastambhapura, we can say this much, that Jainism was not neglected by the rulers and people of that place. That Jain temples existed in large number in Raṇastambhapura, is proved by the evidence of a contemporary Jain work.[375] The great Hammīra (1283-1301), according to Nayacandra, in spite of his devotion for the orthodox religion, did not forget to worship Ṛishabhadeva, when he was on his *digvijaya*.[376] According to a Digambara Jain epigraph, the saint Dharmacandra was honoured by Hammīra.[377] That a Jain writer like Nayacandra is so full of praise for him, is also indicative of his

excellent relationship with the members of that community.[378]

Jainism under the Paramāras of Rajasthan :—Several branches of the Paramāra dynasty ruled in various places of Rajasthan, in the period under review. We should at first review the condition of Jainism during the rule of the Paramāras of Candrāvatī (near ABU). The first epigraphic record of this dynasty is a Jain epigraph[379], dated V.S. 1024, corresponding to 967 A.D., which is found inscribed on the pedestal of an image of Mahāvīra at Vārkanā in the reign of Kṛṣṇarāja. That in the eleventh century, Candrāvatī was a Jain centre, is indirectly proved by the fact that in 1038 A.D. (V.S. 1095) Dhaneśvaramuni, the pupil of Buddhisāgara and Jineśvara wrote his *Kathāsurasundarī* at Candrāvatī.[380] In later times also Jain works were written or copied at Candrāvatī.[381] This place was also connected with the activities of the monks of the Kharatara *gaccha*.[382] We learn from the *Vividhatīrthakalpa*[383] that this place was well-known for the temple of Candraprabha. We are not sure whether this town came to be named after this Tīrthaṅkara. The temple of Ṛishabha at Candrāvatī has been mentioned both in the *Tīrthamālā*[384] (1443 A.D.) and the *KB*.[385] The Jhaloḍi inscription of Dhārāvarsha[386], belonging to the Paramāra line of Candrāvatī, dated V.S. 1255, mentions the Vīra temple of Candrāvatī.

Among the later Paramāra kings of Candrāvatī, Dhārāvarsha, who ruled from 1163 to 1219 A.D., is particularly associated with Jainism. His Jhaloḍi inscription, already mentioned above, opens with a prayer to Vardhamāna, a temple of whom existed at that time at Candrāvatī. We have at Ārāsaṇā (Sirohi district) another epigraph[387], which mentions the setting up of an image of Sumatinātha in the victorious reign of Śrī Dhārāvarsha. A manuscript of *Jñātādharmakathā*[388] was copied during the reign 'Śrī Dhārāvarsha' who has been described as a feudatory (*Kumārapālaladevaprasādāspada*) of Kumārapāla, in the year

V.S. 1221. That the Paramāras had genuine respect for the teaching of the Jinas, is also proved by the Jhaloḍi inscription, referred to above. In this epigraph, the composer Tilakaprabhasūri has been described[889] as 'worshipped by the Paramāras'.

Another later Abu Paramāra king viz. Somasiṁha has been referred to in two contemporary Jain manuscripts[890], dated V.S. 1279 and 1289 respectively. A successor of Somasiṁha, viz. Vīsaladeva, took personal interest for the cause of this religion. An epigraph[891] of V.S. 1345 refers to the bestowing of two fields for the expenses of Lord Pārśvanātha at Dattāṇi, when Vīsaladeva (called here *mahārājādhirāja*) was ruling at Candrāvatī, as a feudatory of Sārangadeva (Caulukya). Another epigraph,[892] dated V.S. 1350, found on a stone in the outer wall of the temple No. 13 of the Vimala temple-complex at Abu, states that Vīsaladeva, acting as a feudatory of Sārangadeva, bestowed in the region of Ashṭādaśaśatamaṇḍala (Mt. Abu) a land grant. The details of the land-grant prove that it is a Jain record.

The Paramāras of Banswara (Vāgaḍa) also took some interest in Jain religion. A Jain temple inscription from Arthūna (28 miles to the west of Banswara) has a date V.S. 1159, probably of the reign of Cāmuṇḍarāja of this line.[893] Another inscription,[894] preserved in the Rajputana museum, records the installation of an image of Vṛṣabha (Ādinātha) in the reign of Vijayarāja, a king of the lineage of Vāgaḍa Paramāras, in the year 1166 of the Vikrama era. This particular epigraph refers further to the building of a temple of Vṛṣabhanātha at Uthaṅka (Arthuna) by one Bhūshaṇa, a pious Jain, some of his predecessors also were good Jain laymen.

Jainism under the Guhilas of Rajasthan : We have already seen in the first volume of this work[895], that the Guhilas of Rajasthan were good patrons of the Jain religion. Among the later Guhila kings, Sāmantasiṁha is known from a Jain epigraph[896], found at Sanderav (ancient Shaṇḍeraka in Bali

district). This particular inscription is found on a pillar of the Mahāvīra temple of this place, which is also mentioned in other epigraphs.[397] There were also other temples, dedicated to Tīrthaṅkaras like Śāntinātha and Pārśvanātha in this place. Another Guhila king viz. Jaitrasiṁha is mentioned in two Jain manuscripts,[398] bearing the dates V.S. 1284 and 1309 respectively. The next king Tejaḥsiṁha is known from two Jain epigraphs, one found at Ghagsa near Chitor and the second from that famous fort. The first epigraph found at Ghagsa[399], is dated V.S. 1322, corresponding to 1265 A.D. It discloses the name of one Ratnaprabhasūri of Caitra Gaccha. This particular *gaccha* is also mentioned in the Ratnapura epigraph[400] of the time of Cācigadeva, dated V.S. 1333, which has also already been noticed above. The Chitor epigraph[401] of Tejaḥsiṁha has the date V.S. 1324. It is claimed that the stone, bearing the Jain inscription, originally belonged to the temple of Lord Mahāvīra of Chitor. This particular temple of Mahāvīra at Chitor was connected with the activities of the monks of the Kharatara *gaccha*, from quite early times.[402] The association of the famous fort of Chitor with Jainism dates back from the days of the celebrated Haribhadra, as we have noticed in the first volume of the present work.[403] That Ratnaprabhasūri was respected by both the Vāghelas and the Guhilas, is apparent from the famous Chirwa epigraph[404], dated V.S. 1330, of the time Tejaḥsiṁha's son Samarasiṁha. This particular epigraph discloses the fact that Ratnaprabha was honoured by both Vīśvaladeva and Tejaḥsiṁha. Another epigraph[405] of the time of Samarasiṁha is found at Chitor. It records the construction of a temple of Pārśvanātha at that place, by the queen-mother Jayatalladevī in V.S. 1335. The inscription further records a grant of land by king Samarasiṁha for the construction of a monastery by Pradyumnasūri. This surely proves the personal interest, this king took, in the welfare of the Śvetāmbara Jain religion. Samarasiṁha's cordial relation

with the monks of the Kharatara *gaccha* is disclosed by that extremely interesting work the *Kharataragacchabṛhad-gurvālī*.[406]

(iii) *Jainism in Madhya Pradesh*: Unlike Rajasthan and Gujarat, most of the Jains of Madhya Pradesh, Maharashtra, Uttar Pradesh and other parts of India, owed allegiance to the Digambara sect. As a matter of fact, the Śvetāmbaras were never popular in the regions, now known as Madhya Pradesh. Among the dynasties, which were prominent in Madhya Pradesh, during the period under review (1000-1300), we may mention the Candellas, the Paramāras and the Kalacuris. Let us first discuss the condition of the Jain religion, in the regions, ruled by the Candellas.

We have seen in the earlier volume[407] of the present work, that Jainism was popular in the Candella kingdom, even before 1000 A.D. We have also seen that even the celebrated Dhaṅga was quite respectful towards the monks, belonging to the Digambara sect. Although we have practically no literary reference to the Jains in the Candella territory, a few epigraphs, belonging to the time of the later Candella kings, enable us to have some idea about the state of the Jain religion in the regions, ruled by the kings of this dynasty. Chronologically, the first Jain Candella epigraph of our period, is the Darbat Śāntinātha image inscription[408] of V.S. 1132 (Hamirpur district). The epigraph is incised on a marble frieze, containg a sitting lion on each side. It records the installation of an image of Śānti (the Jain Tīrthaṅkara) by *Śreshṭhins* Pāhila and Jiju, belonging to a group of hereditary ministers in the reign of Candella Kīrtivarman (C 1070-1100 A.D.). It also refers to the Digambara sage Vāsavendu. For the reign of Kīrtivarman, we have another epigraph[409], from the famous Jain centre of Deogarh, situated in the newly-created Lalitpur district of U.P. The epigraph is dated in the Vikrama Saṁvat 1154.

Next, we have a short inscription from Khajuraho,[410] which mentions *Śreshṭhin* Pāṇidhara of the Grahapati family, and his sons *Śreshṭhins* Trivikrama, Ālhaṇa and Lakshmidhara, all of whom were surely devoted Jains. The epigraph gives us the date V.S. 1205. For the reign of Madanavarman, we have two Jain epigraphs, one dated V.S. 1211 and the other V.S. 1215. The earlier epigraph[411] from Mahoba, records the dedication of an image of Neminātha, made by *rūpakāra* Lakhaṇa in the reign of Madanavarman. The second epigraph of the reign of Madanavarman,[412] dated V.S. 1215, found from Khajuraho, records the dedication of an image of Sambhavanātha in the prosperous reign of Śrīmān Madanavarmadeva by *Sādhu* Sālhe, son of Pāhilla of Grahapati *vaṁśa*. This Pāhilla was the son of *Śreshṭhin* Dedu. The name Pāhilla is found in the epigraph of Dhaṅga,[413] discussed in the previous volume. It appears that the members of the Vaiśya Grahapati family, of the Candella kingdom, were dedicated Jains, and were bent or promoting the cause of the Digambara religion, in this part of Madhya Pradesh. The epigraph, under discussion, also mentions several sons of Sālhe viz. Mahāgaṇa, Mahīcandra, Śrīcandra, Jinacandra, and Udayacandra and adds that all of them were devoted to the Tīrthaṅkara Sambhavanātha (*Sambhanāthaṁ praṇamanti nityam*). We have also a short epigraph[414] from Mahoba, with the date V.S. 1220, which discloses the name of a dedicated Jain called Ratnapāla.

From Mahoba, we have another Jain epigraph,[415] which not only gives the date V.S. 1224, but also refers to the reigning king Paramardideva, who has been described as the *Kālañjarādhipati*. It is interesting to note, that the Candella king Paramardi is also mentioned in the colophon of a Digambara work called *Dhanyakumāracaritra*,[416] composed by Guṇabhadra. We further learn from the same source that Guṇabhadra was the disciple of Nemisena and the grand-disciple of Māṇikyasena, and that his work was

composed at the town of Vilāsapurī, which has been described as adorned with Jina temples. This proves that this particular town, which was under the occupation of Paramardi, was a great Digambara centre and that the ruler was, in all probability, a patron of this religion. We have several other small Jain epigraphs[417], from the Candella territory, which also show the popularity of the Jain religion in this part of Central India. The large number of Jain icons, discovered from the Candella kingdom, also indirectly prove our point. However, it has to be admitted that Jainism was only popular among the Vaiśyas and after 1300 A.D., it practically vanished from this part of India. This is also indirectly proved by the play *Prabodhacandrodaya,*[418] which was staged before Kīrtivarman, sometime in the last quarter of the eleventh century.

The Paramāras who played a very important part in the political and cultural history of Western Madhya Pradesh, for several centuries, also sometimes extended qualified support to the cause of the Jain religion. Let us not forget that all the Paramāra kings were staunch supporters of the Brāhmaṇical religion ; but at the same time, they were cultured and sensible enough, not to antagonise other religious systems. Several places, ruled by the potentates of this family, were intimately connected with the Jain religion, and we also know of the Nirgrantha writers, who wrote their works in the Paramāra territory.

Bhoja, the great, who started ruling from about 1000 A.D.,[419] in spite of his Brāhmaṇical leanings, had a great catholicity of outlook. Before we discuss Bhoja's relationship with contemporary Jain writers, we have to take note of the available Jain epigraphs of his reign.

The first inscription, known as the Kalvan plates,[420] was discovered from Nasik district of Maharashtra. It refers to Bhoja's feudatory Yaśovarman and also a *sāmanta* (who on his turn, was an officer under Yaśovarman). The inscription refers to the Śvetāmbara *ācārya* Ammadeva and

and also to the repairing of an old Jina temple dedicated to Tīrthaṅkara Suvrata. The plates also contain an exhaustive list of various things, which were granted by Amma for the temple. The other epigraph[421], found at Bhojpur in Raisen district of Madhya Pradesh, records the installation of a colossal statue of Śānti Jina. The person, responsible for its installation, was a householder, named Sāgaranandin, while the ceremony was performed by a Jain monk called Nemicandrasūri.

However, the above two inscriptions do not prove Bhoja's passion for the Jain religion. Literary evidences, at our disposal, surely show that Bhoja was on friendly terms with many contemporary Jain writers. According to the *Prabandhacintāmaṇi*[422], Bhoja was a patron of Dhanapāla, the Jain author of the celebrated prose romance *Tilakamañjarī*. The evidence of Merutuṅga is directly supported by a few verses of the *Tilakamañjarī*.[423] We further learn from the relevant passages of the same text, that Dhanapāla was honoured by both Muñja and Bhoja and for the pleasure (*vinodahetoḥ*) of the latter, he wrote his work. The *Probandhacintāmaṇi*[424] further gives the information that under the influence of Dhanapāla, the great Bhoja gave up hunting, which naturally was against the teachings of the Tīrthaṅkaras. A few other Jain monks also were honoured by this magnificent monarch. According to a Śravaṇa Belgola epigraph,[425] the Jain monk Prabhācandra was worshipped by Bhoja of Dhārā. Another epigraph, discovered from Dubkund,[426] mentions a Digambara sage called Śāntisheṇa, who had, defeated in the court of Bhoja, several opponents in debate. Several celebrated Jain authors composed their works during the reign of Bhoja. We have already mentioned one Prabhācandra, who was honoured by this king, according to a Śravaṇa Belgola epigraph. A second Prabhācandra, according to the colophon of the *Prameyakamalamārtaṇḍa*,[427] wrote that work during the reign of Bhoja of Dhārā. We

will see afterwards, that this Prabhācandra outlived Bhoja and wrote his works also during the rule of Bhoja's successor Jayasiṁha. But these two Prabhācandras were not the only Jain luminaries at Dhārā during Bhoja's time. The well-known Amitagati, who was honoured by Muñja[428], was also a contemporary of Bhoja and wrote his *Dharmaparīkshā*[429] and the *Pañcasaṅgraha*[430] in V.S. 1070 and 1073 respectively, both apparently in Bhoja's time. Another poet, Śrīcandra, completed his *Purāṇasāra*[431] in V.S. 1070 at Dhārā, during Bhoja's time. He was a disciple of Śrīnandin and belonged to Balātkāragaṇa. His other works, written at Dhārā, are also known.[432] With Dhārā is also associated Nayanandin, pupil of Māṇikyanandin, who completed his *Sudarśanacarita* in Apabhaṁśa in V.S. 1100, while staying at Jinavaravihāra during the reign of Bhoja.[433] Nemicandra wrote his *Dravyasaṅgrahaṭīkā* at Śrīpāla Maṇḍaleśvarāśrāma of Dhārā[434], during the reign of Bhoja. The poet Vīra wrote his *Jambusvāmicarita*[435] in Apabhraṁśa during the reign of Bhoja in Mālavadeśa. That Digambaras were highly respected by Bhoja, is also clear from the evidence of the *Kathākośa*[436] of Śrīcandra, according to which, one of his spiritual predecessors viz. Śrutakīrti was honoured by Bhoja and Gāṅgeya. That Dhārā became a great centre of Jainism during Bhoja's time, is evident from the above discussion. We will have something more to say on this in our chapter on Jain Tīrthas. Lastly, it is quite interesting to note, that a Digambara Jain called Kulacandra[437] was the general of Bhoja's army.

For the reign of the next king Jayasiṁha, we have the *Kathākośa*,[438] which was written by Prabhācandra, who, as we have seen, also wrote his other works during the reign of Bhoja. The same writer also wrote his commentary on the *Mahāpurāṇa* of Pushpadanta in the reign of Jayasiṁha of Dhārā.[439] For the reign of Udayāditya (1070-1086), we have a fragmentary Jain epigraph (A.S.I.A.R 1918-19, p 17). Among other later Paramāra kings, Naravarman (1094-

1133 A.D) is known to have some connexion with Jainism. According to the *KB*,[440] the Kharatara Ācārya Jinavallabha was honoured by this king and donated, on the advice of that Jain monk, a large sum of money for the two Jain temples of Citrakūṭa (Chitor). We have now a Jain epigraph[441] of the reign of this king, found from Bhojpur in Raisen district. The epigraph is incised on the pedestal of an image of Pārśvanātha and is dated in V.S. 1157, corresponding to 1100 A.D. It appears from the epigraph that the person called Cillaṇa, belonging to Vemaka family, was a devout Jain. He is represented further as the son of *Śreshṭhin* Rāma and grandson of one Nemicandra, who appears to be identical with the monk of the same name, mentioned in the Bhojpur epigraph of the time of Bhoja I, which has already been discussed.

It appars that even in later times, Dhārā was great centre of Jainism. The father of the Digambara poet Āśādhara viz. Sallakshaṇa was surely patronised by the later Paramāra king Vindhyavarman. This is known from a passage of the colophon of Āśādhara's work *Sāgāra-Dharmāmṛta*[442]. The poet Āśādhara himself was a prolific Jain writer and we have several dates[443] for him. These dates are V.S. 1285, 1292, 1296 and 1300. Āśādhara was in the good books of the Paramāra kings and, we are told, that he was given the title of *Sarasvatīputra*[444] by Arjunavarman (1211-16 A.D.). Most of his works were, however, not written at Dhārā, but a place, near it, called Nalakacchapura in his colophons, which is identified by Premi[445] with Nalachā, some 20 miles from modern Dhar, and which still has a few Jain temples and can boast of a number of Jain adherents. Āśādhara wrote his works in the Nemināṭha *Caitya* of Nalakacchapura. This particular place is also mentioned in a Jain work called *Karmavipākaṭīkā*,[446] which was written at Nalakacchapura in V.S. 1295 during the reign of Jaitugideva, the Paramara king, who ruled from 1239 to 1255 A.D. Āśādhara has mentioned both

him and his predecessor Devapāla in his works. His work *Jinayajñakalpa* was completed in V.S. 1285, during the reign of Devapāla.[447] His three other important works viz. *Trishashṭismṛti*,[448] *Sāgāradharmāmṛta*[449] and *Anagāradharmāmṛta*[450] were completed during the reign of Jaitugideva in the Vikrama years 1292, 1296 and 1300 respectively at the same town viz. Nalakacchapura and the same shrine. Another Paramāra king viz. Jayavarman II (1256-60 A.D.), is mentioned in a Jain epigraph,[451] found at Modi near Indore.

Jainism, however, was never popular in the Kalacuri kingdom. It is true that in the *Kathākośa*[452] of Śrīcandra, one of his spiritual predecessors viz. Śrutakīrti, has been described as having been honoured by Gāṅgeya, the great Kalacuri monarch, who ruled in the first few decades of the eleventh century. But no other Kalacuri king is known to have patronised this particular religion. Śaivism was the state religion[453] in the Kalacuri kingdom, We have only one Kalacuri Jain epigraph[454], found from Bahuriband in Jabalpur district. This inscription, which is incised on a colossal statue of Śāntinātha, records that during the victorious reign of Gayākarṇadeva (middle of the 12th century),[455] one Mahābhoja, the son of Sādhu Sarvadhara, who had been favoured by the illustrious Māghanandin, the crest-jewel of logicians (*tarkatārkikacūḍāmaṇi*), erected the temple of Śāntinātha. The image of Śāntinātha was consecrated by *ācārya* Subhadra, who belonged to the line of the Deśī *gaṇa* in the *āmnāya* of the Candrakara[456] *ācārya*.

Jainism in Maharashtra : The epigraphic evidence at our disposal, suggests that Jainism was popular in Kolhapur region of Maharashtra in the period under review. The first Jain epigraph[457] belongs to the reign of Ballāla (1100-1108 A.D.). It is incised on an image of Pārśvanātha, found from the Jain temple of Honnur, two miles to the South-West of Kagal in Kolhapur district. The characters are of the old Kannaḍa alphabet and we learn from the epigraph that

Mahāmaṇḍaleśvara Ballāla and his brother Gaṇḍarāditya (who was evidently associated with his elder brother in governing the kingdom) made some donations for the Jain Basadi constructed by Bamagāvuṇḍa, the disciple of Rātrimatikanti of the Punnāgavṛkshamūlagaṇa of the illustrious Mūlagaṇa.

For the reign of Gaṇḍarāditya (1108-1138 A.D.), we have several inscriptions, which prove that he was indeed a great patron of Jainism. His Tāḷale plates,[458] which though not a Jain record, dated in Śaka 1032, corresponding to 1110 A.D., records, a grant for all the three gods Śiva, Buddha and Arhat (Tīrthaṅkara), along with some other grants for the Brāhmaṇas. This surely shows that this king (actually a feudatory of the Kalyāṇa Cālukyas) was catholic in his religious outlook. However, his later records prove that he was gradually being attracted to the Digambara religion.

The Kolhapur plates of Gaṇḍarāditya,[459] dated Śaka 1037, actually reveal the existence of a feudatory family named Nigumba, under that king. The members of this family were great patrons of the Jain Saṅgha and one of the prominent members called Nolamba, is described as having obtained a boon from the goddess Padmāvatī, the *Śāsanadevatā* of Pārśvanātha. The inscription further shows that Gaṇḍarāditya himself was interested in the religious activities of his feudatory called Nolamba. The next epigraph,[460] dated Śaka 1040, of the same king, has been discovered from Herle in Kolhapur district. It is incised on a stone and written in Kannaḍa alphabet. This particular epigraph is very important, as it reveals the names of some of the Digambara luminaries of Kolhapur area of the early 12th century. These ascetics are Tribhuvanacandra, Nāgacandra-Saiddhāntika, Bālacandra-vratī, Śāntivīramunīdra etc. It is further clear from the epigraph that Kolhapur in those days was regarded as a *tīrtha* of the Jains. The temple-complex, dedicated to Candraprabha, in this place i.e. Herle was built by Nemagāvuṇḍa and was

popularly known as Tribhuvanatilaka, a *biruda* of Gaṇḍarāditya. This particular temple, it is of great interest to note, is mentioned in the colophon of Somadeva's *Śabdārṇavacandrikāvṛtti*[461], composed in Śaka 1127, during the reign of Bhoja II of this dynasty. Śāntivīramunīndra has been further described in this epigraph as the *ācārya* of Kolhāpuratīrtha and as the disciple of Bālacandra-Vratī, the previous *ācārya* of the above-mentioned Candraprabha Jinālaya. This Bālacandra Vratī has been eulogised[462] in the *Neminātha Purāṇa* of Karṇapārya, a minister of the Śilāhāra Vijayāditya, the son and successor of Gaṇḍarāditya.

Next, we have the Kolhapur stone epigraph,[463] dated Śaka 1040, of the reign of Gaṇḍarāditya, which was found from Pārśvanātha temple of Kolhapur. The temple of Pārśvanātha, mentioned in this inscription, was actually constructed by Nimbadevarasa, a loyal feudatory of Gaṇḍarāditya at Kavaḍegolla (probably not far from modern Kolhāpur). The epigraph actually records certain gifts to Śrutakīrti Traividyadeva of the Pustakagaccha in the Deśīyagaṇa of the Mūlasaṅgha, who officiated as the priest of the Jain temple called Rūpanārāyaṇa in Kollāpura. This particular temple of Kolhāpura was also built by *Sāmanta* Nimbadeva, according to another epigraph.[464] This gentleman was a devoted Jain and claims that he was the right hand man of Gaṇḍarāditya. He is said to have been favoured by Padmāvatī, the *Śāsanadevatā* of Pārśvanātha. In the Terdal epigraph[465] of Goṅka, dated Śaka 1045, and a Śravaṇa Belgola epigraph,[466] Nimbadevarasa has been described as a disciple of Māghanandi Siddhāntadeva, the *guru* of Śrutakīrti Traividyadeva, the priest of the Rūpanārāyaṇa temple. Māghanandi was actually the former priest of this temple.

We have an undated epigraph[467] of the time of Gaṇḍarāditya, found from the *maṇḍapa* of the shrine of Śeshāsayī in the backyard of the great Mahālakshmī temple of Kolhapur. This epigraph, which begins with a prayer to Ādi-Jina (i.e.

Ṛshabha), records the construction of an Ādinātha temple, built and financed by the same Nimbadevarasa, who has been mentioned so frequently in other epigraphs of Gaṇḍarāditya. This particular epigraph, further represents this *Sāmanta* of Gaṇḍarāditya as a great Jain and supplies the following description about him. "Thus flourished the excellent Nimbadeva, who has made the whole land full of the temples of Jinanātha, the entire country full of Jineśvara's . ...the entire excellent village full of pleasingly good Jains, the whole surrounding full of the pervasive influence of the words, meanings and the essence of (Jaina) *tattva*". It appears from the internal evidence of this epigraph that it was incised in the early period of Gaṇḍarāditya's reign, as it represents Māghanandi as living at the time of the writing of this epigraph. This Māghanandi, we are further told, was a disciple of Kulacandra, belonging to the lineage of Koṁḍakunda. It is of great interest to note that this Ādinātha temple of Kolhapur, mentioned in this epigraph, is also referred to by the Śvetāmbara savant Jinaprabha in his *Vividhatīrthakalpa*[468] The epigraph, under discussion, gives a brilliant description of the Ādi Jina temple of this place which, however, has completely disappeared. It has however been noted by Mirashi[469] that there is a reference to a Jain temple, which was near the Mahālakshmī temple of Kolhapur in another short epigraph, found from the same temple-complex.

We have three Jain epigraphs of the reign of Vijayāditya (1138-1175 A.D.),[470] the son and successor of Gaṇḍarāditya. The first epigraph,[471] found from Kolhapur, records a grant by that king for the Pārśvanātha temple, constructed by Vāsudeva, the betel-box bearer of *Sāmanta* Kāmadeva and disciple of Māghanandi Siddhāntadeva. This particular temple was probably situated at the modern village of Here, about 6 miles from Chandgaḍh.[472]. The epigraph also refers to another disciple of Māghanandi Siddhāntadeva called Māṇikyanandipaṇḍita, who was probably the priest

of the temple, constructed by Vāsudeva. We also learn from this epigraph, that the earlier name of Kolhapur was Kshullakapura. The second Jain epigraph[473] of Vijayāditya, dated Śaka 1073, was found from Bāmaṇi, 25 miles S.W. of Kāgal in Kolhapur district. It also refers to a Pārśva temple, which was probably situated at Maḍūr[474] in Kolhapur district. The epigraph mentions *Sāmanta* Lakṣhmaṇa, the maternal uncle of the king, at whose request the grant was made by the king, for that temple. It also refers to Arhanandi-Siddhāntadeva, the disciple of the same Māghanandi, mentioned in other epigraphs. It appears therefore that Māghanandi was a very influential Jain monk, some of whose disciples, were the priests of different Jain temples, situated in the Kolhapur district. The third Jain epigraph[475] of Vijayāditya (dated Śaka 1075) has only a reference to a Jain *basadi*.

Bhoja II (1175-1212 A.D.) of this dynasty is not mentioned in any Jain epigraph. However in at least two contemporary Jain literary works, his name has been referred to. The *Śabdacandrikāvṛtti*[476] of Somadeva was composed in Śaka 1127 during the rule of 'Śrīvīra Bhojadeva' who gets high-sounding imperial titles here. We further learn that the work was composed in the Tribhuvanatilaka-Jinālaya of Kollāpura. We have already referred to this Jain shrine. There is another work called *Kshapaṇāsāra*,[477] composed by Mādhavacandra Traividyadeva, which was completed at a town called Dullakapura, during the reign of one 'Bhojarāja' in Śaka 1125. The editor of *Jainagranthapraśasti Saṅgraha*[478] Sri Jugalkishore Mukhtar was unable to identify this Bhojarāja. But there is little doubt that in Śaka 1125, there was only one Bhojarāja in India, and he is no other than that Kolhapur king. The title Traividyadeva, applied to the author Mādhavacandra, reminds us of the similar titles applied to Digambara monks in the epigraphs of Kolhapur Śilāhāra kings. We further learn from the same colophon that the work was written by

the author for the benefit of Bāhubali, the chief minister (*mantrīśa*) of this Bhojarāja. This proves that this minister, who had a typically Jain name, had a great respect for the Digambara religion. Dullakapura, in which this work composed, was probably a small town somewhere near Kolhapur.

Jainism in other parts of Northern India : So far as other parts of Northern India are concerned, Jainism was fighting a losing battle. However in Uttar Pradesh there were at least two places, which had very large Jain temple-complexes. We are referring to Deogarh and Mathurā, both of which had large Jain establishments from earlier times. Deogarh, which was known as Luacchāgira[479], in the 9th century A.D., afterwards came to be called Kīrtigiri.[480] It is surprising that this great centre of the Digambara religion, is not mentioned in any Digambara literary text. Even in the lists of the Digambara *tīrthas*, compiled before the 19th century, this place is completely ignored. Hewever epigraphic records, found from this temple-complex, prove that the Jain pilgrims continued to visit it from the mediaeval period down to modern times.

The first important[481] epigraph, of our period, from Deogarh has already been noticed in connexion with the Candellas. It is dated in V.S. 1154 ; it proves the concern of the minister of Kīrtivarman, named Vatsarāja, for the Jain religion. We have some earlier short epigraphs[482], from Deogarh, which refer to some Digambara monks like Keśavacandra, Abhayakīrti and Vasantakīrti, belonging to Kundakunda lineage. Another epigraph[483], yields the words *Gāṅgeya-Nṛpa*, who may or may not be identical with the famous king of that name. A recently discovered epigraph[484], dated V.S. 1210, has the name of one Mahāsāmanta Udayapāla.

Mathurā, the early centre of Jainism, has yielded three epigraphs of our period. The first dated V.S. 1038, is a short Śvetāmbara image inscription[485], and the second,

dated V.S. 1080, is a Digambara record.[486] The third, dated V.S. 1134, is a Śvatāmbara image inscription.[487] The Digambara epigraph is more interesting as it proves that by V.S. 1080 (A.D. 1022-24), the Jains, once more, started taking active interest in Mathurā. It has been observed by Bühler[488] that the image was built within five years after Mahmud's expedition against (Hizri 409) Mathurā, which resulted in the total destruction of that city. Probably the great Jain establishment at Kaṅkālītīlā escaped destruction, "for it seems hardly likely that they could have been rebuilt so quickly". It should, however, be remembered that the Jains had indomitable religious zeal and their religious history in Rajasthan proves that they were capable of rebuilding their temples, almost immediately after their destruction by the Muslim iconoclasts. Contemporary literary evidence at our disposal, also proves that Mathurā continued to exist as a centre of Jainism in the mediaeval period.

Several Jain epigraphs, of our period, have been discovered from other parts of Northern India and the Jain *tīrthas* continued to exist in Sind, Punjab, Bengal, Bihar, Orissa etc. Some of these *tīrthas* will be noticed in the chapter on 'Jain tīrthas' in this volume.

To conclude, we must say, that except Rajasthan and Gujarat, no other state of India offered favourable climate for the development of this religion. We have still some standing temples, dedicated to Jinas in Bengal, Bihar and other parts of Northern India. There is little doubt that small groups of Jain *Śrāvakas* continued to exist, especially in Bengal, Bihar and Orissa. But gradually, even these *Śrāvakas* merged with the local population and completely forgot their original faith.

REFERENCES

1. Vol. I, pp. 151ff.
2. See Ācārya Girijaśaṅkara Vallabhaji, *Historical Inscriptions of Gujarat*, part III, pp. 154ff; see also Jinavijaya in *Bhāratīya Vidyā*, I, p. 73 and Mirashi in the same journal, VI, p. 90.
3. Edited in *S. J. G. M.* (No. 13) by Jinavijaya (1940), pp. 130f.
4. *Loc.cit.*
5. See 6th Book and also *I.A.*, Vol. IV, pp. 110f.
6. For the story of Abhayatilaka, see Majumdar, A. K. *Chaulukyas of Gujarat* (Bombay, 1956), p. 36. We should further note that the *Prabhāvakacarita* (p. 130) depicts the great Jain saint Vardhamāna Sūri as the contemporary of Cāmuṇḍarāja.
7. Majumdar, *op.cit*, pp. 37ff.
8. For a fuller discussion on all these sources, see Jinavijaya's Introduction to his edition of Jineśvara's *Kathākoṣa* (S. J. G M. No. 11), pp. 18ff; see also the different original accounts of Jineśvara's life included in the same edition.
9. For a discussion on the Caityavāsins, see *Kathākoṣa* (ed. Jinavijaya) *Introd.*, pp. 3ff
10. See *I. A.*, Vol. 4, p. 112 (7th sarga). Jñānavimala in his commentary of Maheśvara's *Śabdabhedaprakāśa* also traces the beginning of the Kharatara sect to the year V.S. 1080, corresponding to 1024 A.D., which may be the last year of Durlabha; see also Majumdar, *op.cit*, pp. 41 42. According to Merutuṅga's *Prabandhacintāmaṇi*, Durlabha was basically a devout Hindu; he is said to have built a few magnificent Hindu temples; see Jinavijaya's edition, p. 200 and also trans. by Tawney, p. 29.
11. See in this connexion Jinaprabha, *Vividhatīrthakalpa*, p. 16; see also *Purātanaprabandhasaṅgraha*, pp. 51-52. In two inscriptions from Abu we have descriptions of Vimala's building activities on the Arbuda hill; see Jinavijaya (ed.), *Prācīn Jaina lekha Saṅgraha*, Vol. II, No. 132, and Bhandarkar's *List* No. 263.
12. P. 131. This particular minister is also mentioned in a few Jain epigraphs from Abu, see Jinavijaya, *op.cit.*, Nos. 152-53 and Bhandarkar, *List* No. 263; see also Kielhorn, *E.I.* Vol. IX, pp. 151ff.
13. See *E I*, Vol. IX, p. 148.
14. For the texts of these inscriptions, see Jinavijaya, *op.cit.*, Nos. 1 2-248.
15. Edited by A. L. Basham in *E I.*, Vol. 33, pp. 235ff.
16. *I. A.*, 18, pp. 110ff; also Bhandarkar, *List* No. 1464.

17. *E.I.*, 21, pp. 171ff.
18. P. 86.
19. Edited by Jinavijaya in S. J, G. M, No. 42 (Bombay, 1956), p. 63.
20. *Loc.Cit.*
21. Pp. 73, 78.
22. See pp. 152ff.
23. *Prabhāvakacarita*, pp. 164f.
24. See Majumdar, *op.cit.*, p 56; The *Struggle* for *Empire*, p. 75; *Prabandhacintāmaṇi*, p. 54.
25. See *Jainapustakapraśastisaṅgraha* (edn. Jinavijaya), p. 99.
26. *Loc.cit.*
27. *Loc cit.*
28. See Peterson, *Report on Mss*, 1887, p. 274.
29. P. 65 (Jinavijaya's edn.) : trans. (Tawney, p, 97)
30. See Peterson, *MSS*, 1886-92, p. C X ; also *I. A*, XI, p. 248.
31. See 11th Sarga ; also *I.A*, IV, p. 235.
32. See Majumdar, *op.cit.*, pp 67ff.
33. See Hemacandra, *Dvyāśrāya* (11th Sarga), trans, in *I,A*, Vol. IV, p. 234.
34. See Jinavijaya, *Jainapustakapraśastisaṅgraha*, Vol. I, p. 99.
35. *Ibid.*, p. 100.
36. See the passage of Śrīcandra's *Munisuvrataswāmicarita* (V.S. 1193, according to the *Bṛhaṭṭippanikā* No. 267), which is almost a contemporary account, quoted by Peterson in his 4th Report, pp. 8f. Peterson wrongly ascribes this work of Śrīcandra to V.S. 1121 (See *Jinaratnakośa*, p. 311).
37. See Peterson, 5th Report, pp. 14-16; also Sheth, *Jainism in Gujarat*, pp, 28ff,
38. See Gandhi, L B, *Siddharāja and Jains* (No. 19) included in his '*Collection of Historical writings*' in Gujarati, published from Baroda (V. S. 2019) ; see also Sheth, *op cit.*, pp. 28ff.
39. Sheth, *loc.cit.*
40. See Peterson, *Reports*, V, pp. 14-16,
41. See S. J. G. M (No. 13) ed. Jinavijaya, pp. 171-182.
42. Pp. 66ff (ed Jinavijaya) ; trans. (Tawney), pp. 97ff.
43. Pp. 25ff (ed. Jinavijaya).
44. Yaśovijayaji Jaina Granthamālā, No. 8 (Varanasi, 1905). For a discussion on this play, see Hultzsch., *Z. D. M. G*, Vol. 75, pp. 61ff.
45. P. 172.
46. Pp. 16 and 25 ; see also Parikh's Introduction, *Kāvyānuśāsana*, II, pp. CCXLVIIff.

47. See *Prabhāvakacarita*, p. 174.
48. *Ibid.*, p. 177.
49. See Tawney's trans., pp. 98ff.
50. *Loc.cit.*
51. See *Prabhāvaka*, p. 181 ; *P. C.* (trans.), p. 103 ; and *Purātanaprabandhasaṅgraha*, p. 10,
52. P. 181.
53. P. 103.
54. Trans. (*P.C*), p. 103 ; the same verse also occurs in *Prabhāvaka*, p. 180.
55. See *Prabhāvaka*, p. 172.
56. *Ibid*,, p. 173.
57. See Peterson, IV, p. 8.
58. See Ray, *H. C.*, *D.H.N.I* (Reprint), II, pp. 825f : also Choudhary, G. C., *P. H. N. I.*, p. 74. One of the Kāyastha officers of Bhuvanapāla is mentioned in a fragmentary Gwalior inscription of 1161 V.S. (see *I.A.*, 15, p. 202) ; see Kielhorn, *List of Ius. of N. India*, No. 78.
59. See *D. H. N. I*, II, p. 1070.
60. See *A. SI.*, W. C. 1909-10, p. 52.
61. According to *Ras mala*, Abhayadeva also converted the king of Khengar, who at his instigation, remitted the taxes, levied on pilgrims at Girnar. (see I, pp. 154-70) ; see also Peterson, 4, p. VI.
62. See Peterson, 4, p. VI and also 3, App, p. 156 and p. 274 ; see also Kielhorn, *Palm Leaf MSS Report*, p. 143.
63. See pp. 167ff.
64. See 11th Sarga and p, 234 of *I. A.*, Vol. 4.
65. *Ibid.*, p. 267.
66. P. 61 ; See also for some useful information on this temple, Parikh. *Kāvyānuśāsana* II, Introd., CLXXXVff. For a modern discussion on this temple, see Burgess and Cousens, *Architectural Antiquity of Northern Gujarat*, pp. 59-60.
67. See *I.A.*, 4, pp. 266f (sarga 15).
68. Pp. 62f ; and 65.
69. For Sajjana, see *Prabandhacintāmaṇi*, p. 65 ; *Purātanaprabandhasaṅgraha*, p. 34 ; see also the detaied article in Gujarat, on this gentleman by L. B. Gandhi, in his *Collection of Historical Writings*, pp, 272ff ; see also Sheth, *op.cit.*, pp. 10f.
70. P. 9.
71. See *Bombay Gazetteer*, I, part I, p. 177,
72. See *Kāvyānuśāsana*, II, Introd, p, CL XXXII.

73. See Majumdar, *op.cit.*, p. 442 fn. 12.
74. See *A.S.W.I*, II, p. 162 ; see also Parikh, *op.cit.*, p. CL XXIX fn.
75. See *Vividhatīrthakalpa* p. 9.
76. See *P.C.*, *p* 128 (trans.) ; *Prabhāvaka*, p. 184.
77. See *P.C.*, p. 82 (trans.) ; for more details, see *Purātanaprabandha-saṅgraha*, p. 32.
78. See for details, *Sheth*, *op cit*, pp. 1ff ; see also Parikh, *op cit.*, II, Introd., p. CXC III.
79. See *Jainapustakapraśastisaṅgraha* (edn. Jinavijaya), p. 99.
80. See pp. 56ff (edn. Jinavijaya) ; see also *Purātanaprabandha-saṅgraha*, pp. 31f.
81. *Ibid.*, p. 57.
82. *Loc.cit*
83. *Loc.cit.*
84. *Jainapustakapraśastisaṅgraha*, p. 65.
85. For details, see Sheth, *op.cit.*, pp. 9ff ; see also Parikh, *op.cit.*, pp. CXCII f.
86. See Jinavijaya, *op.cit.*, p. 101.
87. See Desai, J. *S I.*, p 225.
88. See Tawney, trans., p. 87.
89. We have a Ujjain inscription of Yaśovarman, the Paramāra king of Mālava, dated in the Vikrana year 1192 (see *I. A.*, 19, pp. 348-49). In the very same year a Jain work called *Navapadaprakaraṇalaghuvṛtti* calls Jayasiṁha 'Avantinātha' (see Jinavijaya, *op.cit.*, p. 103). Therefore, there is little doubt that Avanti was conquered in the Vikrama year 1192,
90. See *Life* of *Hemacandrācārya*, p. 13 (translated from the original German by M. L. Patel, Śāntiniketan, 1936).
91. See p. 185.
92. The relevant verse of Jinamaṇḍana has been quoted in Bühler's *Life of Hemacandra*, p. 70.
93. See Bühler, *op.cit.*, pp. 13ff.
94. Quoted in Bühler's *Life* etc , p 76.
95. See *Prabhāvaka*, p. 194 ; *Prabandhacintāmaṇi*, pp. 65f.
96. For a detailed discussion, see Majumdar, *op.cit.*, pp. 89ff and notes in pp. 443f.
97. For his earlier career, see *Prabhāvaka*, pp. 195f ; *Prabandha-cintāmaṇi* (Tawney), pp 115ff ; and also *Kumārapālacaritra-saṅgraha* (edn. Jinavijaya, Bombay, 1956), pp. 9ff ; pp. 34ff ; pp. 112ff etc. etc.
98. *Prabhavaka* pp. 195f.
99. *Prabandhacintāmaṇi*, (trans.) pp. 116ff and original, pp. 77ff.

100. See Majumdar, *op.cit.*, pp. 94ff.
101. *Kumārapālaprabandha*, pp. 17 34.
102. See in this connexion Majumdar, *op cit.*, pp. 99ff ; also Bühler, *op.cit.*, pp. 32ff.
103. For the contents of the inscription, see Ray, *D.H.N.I.* Vol. II, pp. 983f ; see also *Bhavnagar Inscriptions*, pp. 183-93.
104. See *E. I*, II, pp. 421-24.
105. *I.A.*, 41, pp. 202-03.
106. See Jinavijaya, *Jainapustakapraśastisaṅgraha*, pp. 106ff.
107. *Ibid.*, p. 107.
108. See Sarga 20 ; also *I. A.*, 4, pp. 266f.
109. *P. C.*, pp. 84f.
110. See pp, 198ff.
111. See Jinavijaya, *op.cit.*, p. 106.
112. See Bühler, *op.cit.*, pp. 35 and 90; see also Kielhorn, Report of 1880-81,
113. For the original passage, see Bühler, *op.cit.*, p. 90.
114. See *I. A*, 41 (1912), pp. 202-03 ; for the summary of the inscription, see Ray, H. C., *op.cit.*, p. 981.
115. See Jinavijaya, *op cit.*, p. 107.
116. See *Life* etc., p. 34.
117. See J.*D.P.S*, (1906-13), parvan X ; also H. Johnson's translation.
118. *prāyeṇa sa pratigrāmapi nṛhsīmavaibhavaḥ*
kariṣyati mahīmetāṁ jināyatanamaṇḍitām.
119. *devabhaktyā gurubhaktyā tatpituḥ saddṛśobhaya*
Kumārapālaḥ bhūpālaḥ sa bhaviṣyati Bhārate.
120. We learn from Merutuṅga that at the time of his accession, Kumārapāla was a man of fifty, see *P.C.*, p. 78 ; trans. p. 119.
121. See in this connexion Bühler, *op.cit.*, p. 39 ; also *Jainapustakapraśastisaṅgraha*, p. 113.
122. Quoted in the *Jainapustakapraśastisaṅgraha*, p. 140.
123. *Op cit.*, p. 43.
124. See translation in *I.A.*, 4, p. 268 (Sarga, 20).
125. This work is referred in the colophon of *T S S.P.C.*
126. See *Kumārapālacaritrasaṅgraha*, p. 119.
127. Pp. 210f.
128. P. 143 (translation by Tawney).
129. Edited by C. D. Dalal (G. O. S No. 9).
130. See *P.C.*, p. 133.
131. For this epigraph, see *Bhavnagar Inscriptions*, pp. 172-73 ; see also *E. I.* XI, pp. 44ff. The entire inscription has been reproduced in Jinavijaya's *Prācīn Jainalekhasaṅgraha*, Vol. II,

pp. 204ff; see also his comments in Gujarati in the same volume, in the section entitled *Avalokana*, pp. 233 ff.

132. See Jinavijaya, *Prācīn Jainalekhasangraha*, Vol. II, pp. 201ff (No. 345); Bhandarkar, *List*, No. 1523; see also *Bhavanagar Inscriptions*, pp. 206ff.

133. This custom has been mentioned in several works including the *Śakuntalā* (6th Act, Vasumati edn., p. 165) and the Jain *Nirayavalikā* (p. 42 of the Rajkot edition); see also Manu, IX. 189.

134. See *G. O. S.* IX (ed. Caturavijayi, Baroda, 1918), p. 49 (3rd Act).

135. It was composed during the reign of Ajayapāla, the immediate successor of Kumārapāla (See Act I, p. 3).

136. Edited by Jinavijaya in *G. O. S.*, No. XIV, Baroda, 1920; see in this connexion a summary of the work, given by Jinavijaya in the *Kumārapālacaritrasangraha*, pp. 113ff; see also p. 120.

137. This particular name of the work occurs several times, in the body of the work. The name *Kumārapālapratibodha* only occurs in a late manuscript (dated V. S. 1458) of the work; see *Jainapustakapraśastisangraha*, p. 142.

138. See *Kumārapālaptatibodha* p. 144.

139. See p. 206.

140. See *P. O.* p. 145 (trans.).

141. See *Prabhāvaka*, p. 206.

142. See translation in *I. A.*, 4, p. 269.

143. This has already been published by J. *D. P. S.*, Bhavnagar; see *Jinaratnakośa*, p. 93.

144. See Peterson, III, p. 316.

145. See p. 144.

146. Act IV, p. 93.

147. *Prabhāvaka*, p. 206.

148. See *E. I.*, Vol. XI, pp. 54-55; see also Jinavijaya, *Prācīn Jainalekhasangraha*, Vol. II, No. 352.

149. See *Jainpustakapraśastisangraha*, p. 109.

150. *Ibid.*, pp. 9f.

151. *Ibid.*, p. 110.

152. Act V, p. 123.

153. *Jainapustakapraśastisangraha*, p. 113.

154. See Bühler, *Life* etc, p. 94.

155. P. 207.

156. P. 96 (Jinavijaya's edn.).

157. Pp. 47f.

158. P. 85.

159. See *Kharataragacchabṛhadgurvāvalī* (edn. Jinavijaya), p. 52.
160. *Ibid.*, p. 55.
161. *Ibid.*, p. 59.
162. Pp. 174ff.
163. P. 9 ; the *Kumārapālapratibodha* (p. 179) informs us that, at the suggestion of Siddhapāla, the son of Śrīpāla, Kumārapāla appointed Raṇiga's son Āmra as the governor of Saurāṣṭra and entrusted the work of building steps for Girnar to him.
164. 4th Act (p. 74).
165. Pp. 174ff.
166. Pp. 42f.
167. See Kielhorn in *E. I.*, I, pp. 293-306.
168. Pp. 477-78.
169. For details on Śrīpāla and his illustrious son and grandson, see Jinavijaya's Introduction to *Draupadīsvayaṁvara* ; see also *E. I.*, I, p. 295.
170. On tha exact relationship between Kumārapāla and Ajayapāla, see Majumdar, *The Chaulukyas of Gujarat*, pp. 127-27.
171. See trans. (Tawney), pp. 151f.
172. See pp. 47f.
173. Pp. 98f.
174. See for details, Merutuṅga, trans. pp. 151ff.
175 See *P. C.*, p. 96 ; *Purātanaprabandhasaṅgraha*, p. 47.
176. Edn. Dalal (Boroda, 1918), p. 3 (Act. 1).
177. Quoted in Majumdar '*The Chaulukyas of Gujarat*, p. 456; see also Peterson, *Reports on MSS*, 1887, p. 161 and *Jinaratnakośa*, pp. 244 45 ; for the date of this work, see Jinavijaya, *Jainapustakapraśastisaṅgraha*, p. 59.
178. See the edition in Kāvyamālā series (K. P. Parab and Śivadatta), canto XV, verse 30 ; see also R. G. Bhandarkar, *Reports on MSS*, 1883-84, pp. 18-22.
179. See *Surathotsava*, XV, vs. 29.
180. See *E.I*, Vol. 2, p. 442 (verse 21).
181. See Vaṅgavāsī ed., Brahmakhaṇḍa, Dharmāraṇyakhaṇḍam, chs. 36ff.
182. Brahmakhaṇḍa, Dharmāraṇyakhaṇḍa, 36. 62.
183. See *Jinaratnakośa*. pp. 361f.
184. *Ibid.*, Brahma Khaṇḍa, Dharmāraṇya, 38. 27.
185. For details, see Majumdar, *op.cit.*, pp. 124f.
186. *Ibid.*, p. 131.
187. See Jinavijaya, *Jainapustakapraśastisaṅgraha*, p. 111.
188. See *P.C.* (trans.), p. 153.

189. See *Catalogue of Sanskrit and Prakrit MSS in C.P. and Berar*, Nagpur, 1926, Introd., p. 50; the same mistake is repeated in Velankar's *Jinaratnakośa*, p. 65.
190. Jinavijaya, *Praśasti* etc., p. 112.
191. *Ibid.*, pp. 24, 113.
192. *Ibid.*, p. 113.
193. *Ibid.*, pp. 25, 114.
194. *Ibid.*, p. 121.
195. *Ibid.*, p. 122.
196. As we have already seen, he gets Śaiva titles in a manuscript of V. S. 1247, written at Bhṛgukaccha. In a few inscriptions (see *I A.*, Vol. XI, pp. 337-40 dated V. S. 1264 and XVIII, pp. 110ff dated V. S. 1266) he is given Vaiṣṇava titles (cf. the epithet *Nārāyaṇāvatāra*).
197. See *Prācīn Jainalekhasaṅgraha* by Jinavijaya, Vol. II, No. 65.
198. *Ibid.*, No. 64.
199. See *E.I.*, Vol. 33, pp. 117ff.
200. See verse No. 24.
201. See *E. I.*, 33, p. 118.
202. See Hiralal, *Catalogue of Sanskrit and Prakrit MSS in C. P. and Berar*, Nagpur, 1926, Introd., p. 50.
203. See *Tīrthavandanasaṅgraha* (ed. by V. Johrapurkar, Sholapur, 1965), p. 32.
204. P. 85; according to this work, the original image of Candraprabha was installed by Gautamasvāmin, the disciple of Lord Mahāvīra; even if we deny the veracity of this statement of Jinaprabha, we have to accept the fact that, the original temple of Candraprabha of Valabhī was of great antiquity.
205. P. 83.
206. See Majumdar, A. K., *The Chaulukyas of Gujarat*, pp, 161ff.
207. *Ibid.*, p. 165,
208. See in this connexion *I. A.* XXXI (1903), pp. 477-95; this contains an English translation of Bühler's original German paper on this work. The work has recently been edited by Jinavijaya in Singhi Jaina Granthamālā.
209. See *I. A.*, 31, p. 491.
210. See VII. 66 (J D. P. S., Saṁ 1974).
211. See *Jinaratnakośa*, p. 345.
212. See *I.A.*, 31, p. 491.
213. See *Vastupālacarita*, IV, 720.
214. *Op.cit.*, XI. 4.
215. *V. C.*, IV. 719.

216. XI. 6.
217. IV. 721.
218. XI. 7.
219. IV. 718.
220. XI. 8.
221. IV. 716.
222. See *Kirtikaumudi*, IV. 17.
223. See *I. A.*, 31, p. 492; see also A. V. Kathvate's Notes in his edition of *KK*.
224. See XI. 9.
225. IV. 36.
226. See XI. 10.
227. IV, 33.
228. XI. 11.
229. III. 457.
230. *Loc.cit.*
231. See XI. 12-14.
232. *Ibid.*, XI. vs. 12.
233. See VI. 631-32, 656-58.
234. IX, 31-33.
235. See VI. 630.
236. See XI. 17.
237. See Jinavijaya, *Prācīn Jaina lekha saṅgraha*, Vol. II., Pp. 62ff.
238. XI. 18.
239. XI. 19.
240. IX. 35.
241. VI. 633-34.
242. For details see *I. A.*, 31, pp. 492f and also *Sukṛtasaṅkīrtana*, XI. 20, 24 etc.
243. See *Sukṛtasaṅkīrtana*, XI. 26-28.
244. IX. 36.
245. VI. 677.
246. See *I.A.*, 31, p. 493.
247. XI. 30.
248. See Jinavijaya, *op.cit.*, Vol. II, pp. 47ff.
249. *Loc.cit.*
250. See p. 10 (Jinavijaya's edn. S. J. G. M. No. 10).
271. See *Sukṛtasaṅkīrtana*, XI. 31.
252. See *Vastupālacarita*, VI, 695.
253. XI. 33.
254. III. 371.
255. XI. 34.

256. Trans (Tawney), p. 158.
257. *Loc.cit.*
258. *Loc.cit.*
259. Pp. 160-61.
260. *P. C.*, p. 158.
261. See *I. A*, 31, p. 489.
262. See Arisimha, *op.cit*, IV. 24ff (I. A., 31, p. 489); *P. C.*, (trans), p. 157.
263. See *I. A.*, 31, p. 490 (X, vs. 6).
264. Pp. 79f (edn. Jinavijaya)
265. *Loc.cit.*
266. See *Prabandhakośa*, pp. 129-30.
267. See *Vastupālacarita*. pp. 305-06.
268. See p. 129.
269. Pp. 306-07.
270. See in this connexion B. J. Sandesara, *Literary Circle of Mahāmātya Vastupāla* pp. 44ff.
271. *Ibid.*, pp. 32ff.
272. See Sandesara, *op.cit.*, p. 134.
273. See *Prabandhakośa*, pp. 125f.
274. *Ibid.*, p. 126.
275. See Jinavijaya, *Jainapustakapraśastisaṅgraha*, p. 124.
276. *Ibid*, p. 125.
277. See Jinavijaya, *op.cit*, Nos. 167, 191, 198, 203 210, 211, 214 etc.
278. Bühler, after a thorough study of this work, assigned it to the 2nd half of the 14th century; see Majumdar, *op.cit*, p. 420.
279. See Book VI, verses 68-132; see also Sheth, *op.cit.*, p. 154.
280 Pp. 36; also Shah. *op.cit*, p. 157.
281. See VI, VSS. 42-66.
282. See *Purātanaprabandhasaṅgraha*, p. 66; and *Vividhatīrthakalpa*, (p. 80), according to which, Vastupāla had built 64 mosques.
283. See Majumdar, *op cit.*, p. 87.
284. See *Jagaḍucarita*, VI. 68-132; see also in this connexion, *Purātanaprabandhasaṅgraha*. p. 80,
285. See Jinavijaya, *Jainapustakapraśastisaṅgraha*, p. 127.
286. *Ibid.*, No. 223.
287. *Ibid*, Nos. 225, 226, 227, 231 and 233.
288. See *Q. J. M. S.* Vol. XIV, pp. 242-43.
289. See Sheth, *op.cit.*, p. 158.
290. According to A. K. Majumdar, before this king, his elder brother, Rāma, ruled for some time (See *Chaulukyas of Gujarat*, p. 181,).

291. See Jinavijaya, *op.cit.*, No. 244.
292. *Ibid.*, No. 247.
293. *Ibid.*, Nos. 248, 250, 254, 264.
294. See *Jinaratnakośa*, p. 48.
295. See M. D. Desai, *Jaina sāhityano Saṁkṣipta itihāsa* in Gujarati (Bombay, 1933), p. 404.
296. *Ibid.*, p. 405.
297. *Ibid.* pp. 406-07.
298. See in this connexion, Ray, H. C, *D.H.N.I*, II, pp. 1063ff.
299. See *Catalogue of MSS in the Patan Bhardars*, (Dalal and Gandhi), p. 316.
300. See D. Sharma, *Early Chauhān Dynasties* (Delhi, 2nd edn., 1975), p. 43.
301. *Loc.cit.*
302. See p. 16; see also D. Sharma, *Chauhān Dynasties*, p. 47 fn. 61.
303. See *Kharataragacchapaṭṭāvalī*, p. 16.
304. See *Catalogue of MSS in Patan Bhandars*, I, p. 369.
305. See *E.I.*, 26, pp. 84ff; see also *Jaina-śilalekha-saṅgraha* (*M. D. J. M.*), Vol. 4, No. 265, vs. 43.
306. See Jinavijaya, *Prācīn Jaina-lekhasaṅgraha*, II, No. 445.
307. See Jinavijaya, *Jainapustakapraśastisaṅgraha*, p. 105.
308. *Ibid*, p. 107.
309. *Ibid.*, p. 108.
310. *Ibid.*, p. 105
311. See *Kharataragaccha-bṛhadgurvāvalī* (by Jinapala), p. 16, 19, 20, 24, 33, 34, 44, 84, 91, 92.
312. See D. Sharma, *Early Chauhan Dynasties* (Delhi, 1975), p. 61.
313. P. 16.
314. See Sharma, *op. cit.*, p. 61 fn. 69; see also Introduction to the *Apabhraṁśakāvyatrayī*, p. 46.
315. See *Catalogue of palm-leaf Mss in the Pattan Bhandars*, p. 395.
316. See Sharma, *op.cit.*, p. 63.
317. See *Catalogue of Mss in the Jain Bhandars* (Patan). p. 370.
318. See *Catlaogue of the Palm Leaf Mss in the Pattan Bhandars*, p. 370.
319. See *E.I.*, 26, p. 105; VSS 24-25; see also *Jainaśilālekha saṅgraha*, IV, p. 190.
320. See *Jainaśilālekhasaṅgraha*, IV, p. 190, vs. 28.
321. See pp. 25ff.
322. See *ibid.*, p. 23.
323. *Ibid*, p. 34.
324. The ancient name of this place was Naddūla or Nāddūla; for

the fuller history of this branch of the Cāhamānas, see D. Sharma, *Early Chaluhān Dynasties*, pp. 138ff.

325. See *E.I*, XI, pp. 28ff.
326. *Ibid.*, XI, pp. 30ff.
327. For one of the earliest references to this *gaccha* (V.S. 1039) see Nahar, P, C., *Jain Inscriptions*, part II, No. 1948.
328. See *E.I.*, XI, pp. 34ff.
329. *Ibid.*, p. 34.
330. *Ibid.*, pp. 36f.
331. *Ibid.*, pp. 41 42.
332. See Vol. I, p. 123.
333. See P. C. Nahar, *Jain Lekha Saṅgraha*, part I, No. 845.
334. See *E I.*, XI, pp. 42-43
335. See *E I.*, IX, pp, 63ff.
336. *Ibid.*, IX, p. 64.
337. *Ibid.*, IX, pp. 66ff.
338. See *E.I.*, XI, p. 46.
339. See *E.I.*, XI, pp. 46f ; and also *Jain-lekha-saṅgraha*, I, p. 229 No. 883.
340. *Ibid.*, p. 47.
341. See *E.I.*, XI, pp. 49ff.
342. *Ibid.*, p. 49.
343. *Ibid.*, pp. 51f.
344. See Nahar, *op.cit.*, I, p. 198 No. 804.
345. *Ibid.*, I, pp. 265f (No. 955.)
346. See Vol. I, pp. 153, 283.
347. See *E.I.*, XI, pp. 52ff.
348. *Ibid.* pp. 54f.
349. See *E.I.*, IX, p. 77.
350. See *Jainapustakapraśastisaṅgraha*, p. 124.
351. See *E.I.*, XI, p. 76 ; see also Bhandarkar's *Search for Sanskrit MSS*, 1883-84, p. 156.
352. See Jinavijaya's ed. (*SJGM*, No. 42), p. 50.
353. *Ibid.*, p. 51.
354. See p. 56.
355. For details on this Jain temple, see K. C. Jain, *Ancient Cities and Towns of Rajasthan*, p. 189.
356. See *E.I.*, IX, p. 78.
357. *Ibid.*, pp. 70ff.
358. See Nahar, *Jainalekhasaṅgraha*, I, No. 902, p. 240.
359. *Ibid.*, No. 901.
360. *Ibid.*, No. 933.

361. For other references to the temple-complex of Pārśvanātha at Ratnapura, see Nahar, *op.cit.*, Vol. I, Nos. 933, 934 and 936.
362. See Jinavijaya, *Prācīn Jainlekhasaṅgraha*. II, No. 402.
363. See in this connexion K. C. Jain, *op.cit.*, p. 161; and also Vol. I of the present work, p. 153.
364. As for example H. C. Ray, *D.H.N.I*, pp. 1132f; and G. C. Choudhary, *P.H.N.I*, p. 166; see also Majumdar, *Struggle for Empire*, p. 88.
365. P. 51.
366. P. 59.
367. See pp. 154ff.
368. See Nahar, *op cit.*, No. 897.
369. *Ibid.*, No. 936.
370. *Ibid.*, Nos, 918 and 749.
371. P. 49.
372. Nahar, *op.cit.*, 903.
373. *Ibid.*, No 959.
374. See Nahar, *op.cit.*, No. 903 and also *Purātanaprabandhasaṅgraha*, p. 102.
375. See *Catalogue of the MSS in Patan*, p. 316.
376. See Summary of *Hammīramahākāvya* in *I.A*, Vol. 8, p. 64.
377. See *Jainaśilālekhasaṅgraha*, V, Nos. 152-53.
378. See in this connexion, Dasharatha Sharma in *Early Chauhan Dynasties*, p 257.
379. *A.S.I.A.R.*, 1935-36 p. 122; see also *Arbuda prācīna Jainalekha-sandoha*, pt. V, No. 486, p. 168.
380. See *Arbudācalapradakṣinā*, p. 43; and also *Jinaratnakośa*, p. 67.
381. See *Jainapustakapraśastisaṅgraha*, pp. 34, 116, 118 and 120.
382. See *KB*, pp. 34, 87, 88.
383. P. 85.
384. See Jain, K. C., *op.cit.*, p. 345.
385. P. 87.
386. See *Prācīna Jainalekhasaṅgraha*, II, No. 430.
387. *Arbuda Lekha San loha*. IV, No. 311, p. 108.
388. See *Jainapustakapraśastisaṅgraha*, p. 109.
389. See Jinavijaya, *op.cit.*, II, p. 263.
390. See *Praśastisaṅgraha* (Ahmedabad), ed. by A. M. Shah (Vīra Saṁvat 2463; V.S. 1993), p. 83; and Jinavijaya, *op.cit.*, p. 118.
391. *Arbuda Prācīna Jainalekha Sandoha*, V, pp. 21-22.
392. See Jinavijaya, *op.cit.*, II, No. 133.
393. *Rajputana Mss. Rep.* 1915, p. 2.
394. *E.I.*, 21, p. 50.

395. Pp. 156-57.
396. See Bhandarkar, List No. 446 and also *A.S.I, W.C*, 1916-17, pp. 65-66.
397. See Jinavijaya, II, No. 349 (dated V.S. 1221).
398. See *Jainapustakapraśastisaṅgraha*, p. 116 and p. 125.
399. Rajputana Museum Report, 1927, p. 3; this epigraph is actually a Śaiva record, but the composer is a Jain.
400. See Nahar, *op.cit.*, I, No. 935.
401. See *R.M.R*, 1929. p. 3 and also *JASB*, 55, Part I, pp. 46-47.
402. See *KB*, pp. 14-15, 49, 56 etc.
403. See p. 157.
404. Ed. by Geiger in *W.Z.K.M.*, 21, pp. 142-62.
405. See *R.M.R.*, 1923, p. 3; see also *JASB*, 55, Part I, pp. 18 and 48.
406. P. 56.
407. P. 163.
408. See *I.H.Q.*, 30, pp. 183-85.
409. See *I.A.*, 18, pp. 237-39.
410. See *A.S.R.*. 21, pp. 36f; also *E.I.*, I, p. 153.
411. *A.S.R.*, 21, p. 73.
412. See *E.I.*, I, pp. 152-153.
413. *Ibid.*, I, pp. 135f.
414. See *A.S.R.*, 21, p. 74.
415. *Ibid.*, 21, p. 74.
416. See *Jainagranthapraśastisaṅgraha*, edited by Jugolkishore Mukhtar and P. Jain Shastri, Delhi, 1954, p. 116f.
417. See *A.S.R.*, 21, pp. 46, 73-74, 172, 208 etc.
418. See Act V; see also Act III where the Digambaras have been very severely ridiculed. The author of the *Prabodhacandrodaya* was evidently inspired by Mahendravarman's *Mattavilāsaprahasana* (C. 625 A.D.), where the Jains and the Buddhists have come under fire.
419. Since no inscription of his father Sindhurāja is known, it appears Bhoja, started ruling a few years after the last date of Muñja i.e. V.S. 1050, supplied by the Jain poet Amitagati in his *Subhāshitaratnasandoha*. This is also confirmed by his newly discovered Modesa grant dated 1010 A.D., which refers to his son, prince Vatsarāja, who was below the age of 16 at the time of the issue of this grant viz. V.S. 1067. The writer in the *Struggle for Empire* (p. 66) accepts our position.
420. See *E.I.*, 19, pp. 69-75.
421. *Ibid.*, 33, pp. 185ff.

422. Trans (Tawney), pp. 52ff ; original (ed. Jinavijaya), pp. 36ff.
423. Kāvyamālā (No. 85), Bombay, 1938, pp. 5f ; the relevant verses have been quoted in G. C. Choudhary's *Political Hist. of N. India*, p. 88 footnotes 1-4.
424. P. 55 (Tawney's trans.).
425. Ins. No. 55.
426. See the *E.I.*, 2, pp. 232ff.
427. See the passage quoted in the Prastāvanā (p. 59) of the *Ratnakaraṇḍakaśrāvakācāra* (*M.D.J M.*, No. 24).
428. See supra. Vol. I, pp. 164-65 and also p. 315.
429. See P. Bhatia, *The Paramāras*, p. 329.
430. *Loc.cit.*,
431. See *Jinaratnakośa*, p. 253.
432. See Premi, *Jaina Sāhitya aur itihāsa*, pp. 286ff.
433. See *Anekānta*, 1956, p. 98.
434. See *Jinaratnakośa*, pp. 181-182 and also Bhatia, *op.cit.*, p. 330 fn. 11.
435. See *Apabhraṁśa Jainagranthapraśastisaṅgraha*, No. 6.
436. *Ibid.*, No. 7 ; also Velankar, *op.cit.*, p. 65 ; it should here be pointed out that Velankar is wrong when he says that Śrīcandra's *Kathākośa* was written during the reign of Mūlarāja I. As one of his spiritual predecessors was honoured by Bhoja I and Gāṅjeya, both of whom lived in the first half of the 11th century ; his work *Kathākośa* was evidently written during the reign of Mūlarāja II (1175-78 A.D.),
437. See *P.C.* (trans. p. 46).
438. Edited A. N. Upadhye.
439. See N. Premi, *op.cit* , pp. 288-89.
440. P. 13.
441. See *E I.*, 35, p. 186.
442. See Choudhary, *P.H.N.I.*, p. 115 fn. 1 ; see also N, Premi, *op.cit* , p. 354.
443. See in this connexion, the illuminating article of Premi on Āśādhara in his *Jaina sāhitya aur itihāsa*, pp. 342ff,
444. See colophon of *Anagāra-Dharmāmṛta*, VSS 6-7 ; see also Choudhary, *op.cit.*, p. 117.
445. See *op.cit.*, p. 354 fn. 3.
446. See *Jainapustakapraśastisaṅgraha*, pp. 120-21.
447. See the passage quoted by Premi, *op.cit.*, p. 357 fn.
448. Premi, *op.cit.*, p. 355 fn. 1, verses 12-13.
449. *Ibid.*, p. 358 fn. verses 20-21.
450. *Ibid.*, p. 358, verses 30-31.

451. See Choudhary, *op.cit.*, p. 119.
452. See *Apabhraṁśa Jainagranthapraśastisaṅgraha*, No. 7.
453. See Mirashi in *C.I.I.*, IV Part I, Introd., pp. CI ff.
454. *Ibid*, No. 59.
455. See *ibid.*, Introd., pp. CIV-CV.
456. Mirashi (*ibid*, p. 310fn. 3) surmises that this may be identical with Candrakapāṭa *gaccha* of the Digambara sect, see *I.A.*, 31, p. 73.
457. See Mirashi, *C.I.I.*, VI (*Inscriptions of the Śilāhāras*, New Delhi, 1977), No. 44.
458. *C.I.I.*, VI, No. 45.
459. *Ibid.*, No. 46.
460. *Ibid.*, No. 47.
461. See *Jainagranthapraśastisangraha* (ed. Mukhtar), pp. 199-200.
462. See Mirashi in *C.I.I.*, VI, pp. 221-22.
463. *Ibid.*, No. 49.
464. See *I.A.*, 14, p. 19.
465. *Loc.cit.*
466. No. 39.
467. Mirashi, *op.cit*, No. 50.
468. P. 85.
469. *Op cit.*, p. 236.
470. We are following the 'dates' of the Kolhapur kings, as given by Mirashi in his *Silāhāra Inscriptions* (Introd., p. XXVII).
471. Mirashi, *op.cit.*, No. 53.
472. *Ibid.*, p. 247.
473. *Ibid*, No. 54.
474. *Ibid.*, p. 251.
475. *Ibid.*, No. 55.
476. See *Jainagranthapraśastisaṅgraha*, (ed. Mukhtar), pp. 199-200.
477. *Ibid.*, pp. 165-167.
478. Prastāvanā, p. 83.
479. See supra, Vol. I, p. 167.
480. See *I.A.*, 18, pp. 237-39.
481. *Loc cit.*
482. See *Jainaśilālekhasaṅgraha* (*M.D.J.M.*, No. 52), Nos., 26-29, 131, 132, 170-74.
483. *Ibid.*, No. 132 (*A.R., Indian* Ep. 1958-59, No. 416).
484 *Ibid.*, No. 99 (*A.R., Indian Ep.* 1959 60, No. 507)
485. See V. Smith, *The Jain Stūpa and Antiquities of Mathurā*, (Reprint, Delhi, 1969), plate XCV and also page 53.
486. See *E.I.*, 2, p. 211.
487. Smith, *op.cit.*, fig. XCVI.

CHAPTER II

JAINISM IN SOUTH INDIA
(1000 to 1300 A.D.)

The history of Jainism in South India is practically the history of the Digambara sect; the Śvetāmbaras never really got any foodhold in areas beyond the Godāvarī. However, in the period under review, even the Digambaras were fighting a losing battle in all the areas of South India, with the probable exception of Kannaḍa-speaking areas; and even there, there were only a few important pockets, in which they were really powerful. Let us start our account with Tamil Nadu and Kerala.

(i) *Jainism in Tamil Nadu and Kerala*: We have already seen in our first volume that Jainism was quite popular in several places of Tamil Nadu.[1] However, not many epigraphs are known of the period between 1000-1300 A.D. Let us first discuss the Jain epigraphs of the later period of the reign of Rājarāja I. We have one epigraph[2], from Tirumalai, (N. Arcot), dated in the regnal year 21, corresponding to 1005 A.D. This epigraph mentions a Jain teacher, called Guṇavīra, "whose feet are worshipped by kings". It shows that the Digambara monk Guṇavīra was influential enough to attract the reverential attention of even Tamil Cola kings. From the same Tirumalai, we have two dated epigraphs of the reign of the next king Rājendra I (1012-1044 A.D.), both of which are found in Tirumalai (N. Arcot district). The first epigraph[3], dated in the regnal year 12, corresponds to 1024 A.D. This epigraph records a gift to the god of the Tirumalai temple called Ārambhanandin, who acording to Desai[4], is no other than Ṛishabhanātha himself. We further learn from the same epigraph, that formerly a queen of one Pallava Sinnavai, had donated

a lamp for the temple. We have already seen in the first volume of our work[5], that the Pallavas, sometimes, promoted the cause of the Jain religion. The second epigraph[6], from the same site, dated in Rājendra's 13th regnal year (1025 A D.), records a gift of money for a lamp and for offerings to the Jain temple called Kundavai-Jinālaya, by the wife of a merchant, who appears to be of Kannaḍa origin. Kundavai, the elder sister of Rājendra, is also otherwise known[7] for her patronage of other religious systems. It is apparent from the epigraph that the hill of Tirumalai was a part of Vaigavur *paḷḷiccandam* "a village belonging to a Jaina temple." The Jaina temple here, therefore, was apparently named after this great lady.

We have an important undated Jain epigraph[8] from the same Tirumalai, which proves that the Cera rulers of Kerala were deeply interested in the religion of the Jinas. The epigraph refers to king Elini as the ruler of Kerala and represents him, as one responsible, for the building of the image of a Yaksha and Yakshī on 'the holy mountain of Arhat' meaning the Tirumalai hill. They were afterwards rebuilt by a later descendant of Elini.

For the reign of Rājendra II Parakesari (1052-1064), we have an undated Jain inscription[9] from Tirumalai, which records a gift to the Jain temple there, by two Karṇāṭaka gentlemen, who served in the army of Rājendra II. This further proves that the Jain temple-complex of this sacred hill, was quite well-known in South India. We have another short Jain epigraph[10] from the same hill, belonging to the 11th century, recording the names of a Jain teacher called Arishṭanemi Ācārya, a disciple of Paravādimalla, who is also known from an epigraph of Śravaṇa Belgola.

For the reign of Kulottuṅga I (1070-1120 A D.), we have five Jain epigraphs, which prove that Jainism continued to exist in different regions of his vast kingdom, including Thanjavur, North Arcot, Rāmanathapuram and Chengalpattu districts. The epigraph[11], discovered from

Maruttuvakuḍi in Thanjavur district, is dated in the 16th regnal year of that king. It mentions two Jain shrines at Jananāthapuram. An undated epigraph[12] of Kulottuṅga's reign, mentions an *ācārya* called Mallisheṇa. The epigraph[13] from Karandai in North Arcot, which is dated in Kulottuṅga's 45th year, mentions a grant for a Jain temple. For his 46th year we have another epigraph from Tirupparuttikundam in Chengalpattu district, which mentions a group of Jain teachers.[14] Kovilangalam in Rāmanāthapuram district supplies another epigraph[15] of Kulottuṅga I, dated in his 48th year. The epigraph proves the popularity of the Digambara religion in this part of Tamil Nadu. It also shows that the Jains of Kumbnur in that district, were quite affluent.

For the reign of Vikramacola (1120-1135), we have two Jain epigraphs, dated in the 13th and the 16th years. The first epigraph[16], discovered from Chengalpattu (Tirupparuttikundam) mentions some grant by a village council for the Trailokyanātha Jain shrine. This shows that even ordinary villagers retained some love and affection for the Digambara religion, as late as the 12th century. The second epigraph[17] of the 16th year, records some grant for the Jina temple at Tirunidamkondai. A Jain epigraph[18] of Kulottuṅga II has also been discovered from Andhra, which will be discussed elsewhere in this chapter. Another Jain epigraph[19] of the 4th year of this king, has been found from Tirunidamkondai. This inscription mentions some grant for the local Candraprabha (Kaccināyanār) temple. Three Jain Tamil epigraphs of Rājarāja II (1146-1173) are known. All of them have been found from Karandai in North Arcot. The first epigraph[20], of his 10th year, records some gift for the local Jain temple. The two other epigraphs of the 10th and the 11th regnal years[21], also record some gifts. For Kulottuṅga III (1178-1218) we have two inscriptions connected with Jainism. The first one[22], dated in his 38th year, was discovered from Anandamaṅgalam in

Chengalpattu district. It records a grant for a Śrāvaka living at a village called Jinagiripalli. The second epigraph[23] is undated, and was found from Tirunidam-kondai.

We have also an epigraph[24], of the time of Māravarman Sundara Pāṇḍya I (1216 A.D.), recording a gift for a Jina temple at Ammasattiram (Tiruchirapalli district). The same district has supplied an epigraph[25] of king Konerin-maikoṇḍān. It was found from Bommaimalai and is dated probably in the Hizra year 675, corresponding to 1276 A.D.

(ii) *Jainism in Andhra Pradesh* : We have seen in the first volume of the present work that Jainism was more or less popular in the Andhra country before 1000 A.D. Its popularity was, however, on the decline, in the period under review. A few important Jain epigraphs have been discovered from this country, which throw some light on the state of Jainism in the period between 1000 and 1300 A.D.

The earliest important Jain epigraph[26], of this period from Andhra, comes from Rāmatīrtha in Vizagapatam district. This particular place is mentioned in the Jain texts[27], and has yielded a number of Jain antiquities.[28] The epigraph belongs to the time of Vimalāditya (1011-1022 A.D.), the eastern Cālukya king and mentions his religious teacher Trikālayogī Siddhāntadeva, belonging to the Deśi *gaṇa*. The epigraph further informs us that this great Jain savant paid a visit to Rāmakoṇḍa with great devotion. It surely proves that this place was looked upon as a Jain *tīrtha*. The detailed evidence, supplied by the 7th century Jain poet Ravisheṇa, in his *Padma Purāṇa*[29], regarding Rāmagiri proves that, from much earlier times, Rāmagiri in Andhra was associated with Jainism. This particular poet pointedly mentions the fact that this place had a number of Jain buildings[30], (*Jaināni veśmāni*) in the 7th century A.D. To the 11th century, belongs a short interesting epigraph[31], from a place called Konakoṇḍala

in Anatapur district, which mentions the erection of a *jinālaya* in the birthplace of Kundakunda (Koṇḍakundeya tīrtha). It therefore appears that, according to this late tradition, Konakoṇḍala was the real birthplace of this famous Digambara philosopher. Yet another 11th century Jain epigraph[82], from a place called Alladurgam, situated in Medak district of Andhra Prddesh, discloses the existence of a Jain temple called Kīrtivilāsa, dedicated to Śāntinātha. We have two Andhra Jain epigraphs[83], of the time of Vikramāditya VI (1076-1126), belonging to the 11th century. Both of these come from Pudur in Mahbubnagar district. The first epigraph mentions a temple of Pārśvanātha and second refers to a *jinālaya*, named after the Pallavas.

A highly interesting stone pillar epigraph[84], of the time of Vikramāditya VI, has come from Anamakonda near Warangal. The epigraph is dated in the Cālukya Vikrama year 42, corresponding to 1117 A D. The epigraph mentions Vikramāditya VI's Kākatīya feudatory Polarasa and also refers to the erection of a temple, dedicated to Kadalalāyadevī (probably Padmākshī, one of the Jain *śāsanadevatās*). It is also of some significance that the epigraph begins with a prayer to Jinendra. Another epigraph[85], dated 1125 A D., of the time of Vikramāditya VI, found from Kolanupāka in Nalgonda district, mentions a temple of Ambikādevī, another Jain *yakshī*. An earlier epigraph[86], now preserved in the Hyderabad Archaeological museum, dated 1109, of the time of Vikramāditya VI, discloses the existence of a Jain shrine called Brahma-jinālaya. An undated Jain epigraph[87] of this emperor's reign, found from Togarakunta, refers to a temple, dedicated to Candraprabha and mentions a monk of Mūlasaṅgha.

A short undated epigraph[88], found from Gaṇavaram in Guntur district, of the time of Cola Kulottuṅga Rājendra, refers to a shrine called Candraprabha jinālaya. Another Jain epigraph[89], dated Śaka 1107, corresponding to 1185

A.D., found from Pāṭaśīvaram in Anantapur district mentions the Cālukya king Vīra Someśvara. The same district has supplied another Jain epigraph[40] (1198 A.D.). This inscription refers to a temple of Pārśvanātha and a line of Jain teachers of Pustaka *gaccha*.

An important epigraph[41], found from Ujjili (Mahbubnagar), discloses the existence of a temple of Pārśvanātha, which existed at that place, in the 12th century, and which was under the supervision of the monks of Korura gaccha, belonging to the Draviḍa Sena Saṅgha. The priest was one Indrasena Paṇḍita. A Brahmin Jain priest is mentioned in a 13th century epigraph[42], from Amarapuram in Anantapur district. The inscription is dated in Śaka 1200, corresponding to 1278 A.D. It discloses the name of a Pārśvanātha temple, situated at this place, which was under the control of the monks of the Deśī gaṇa.

An epigraph[43], from Krishna district (Chebrolu), dated 1213 A.D., mentions a temple of Ananta Jina, the 14th Tīrthaṅkara. It was surely in existence from much earlier period.

The above survey of the Jain epigraphs of Andhra Pradesh, proves that the religion of the Jinas somehow continued its existence, in this state, in the period under review. According to B. V. Krishna Rao[44], the appearance of the *Andhra Mahābhārata*, written by Nanniya Bhaṭṭa, marked the beginning of the revival of Brahmanism in Telegu land and "with it also disappeared all Telegu literature of the Jainas of the earlier period."[45] Rao further refers[46], to a tradition, according to which, Nanniya had destroyed the earlier *Andhra Mahābhārata*, written by a Jain poet called Atharvaṇācārya, by getting it thrown into the Godāvarī. We will see in a later chapter that, as a result of active hostility of the militant Śaiva leaders, Jainism breathed its last in Andhra Pradesh, almost unnoticed.

(iii) *Jainism in Karṇāṭaka*: As we have already noted, that unlike other areas of South India, Karṇāṭaka had

quite a large number of important Jain pockets. As a matter of fact, the Jain strongholds of Karṇāṭaka, have so far yielded over one thousand epigraphs and quite a few of them, are connected with the ruling dynasties. As we will shortly see, a number of important potentates of different dynasties, actively supported the cause of the Jain religion. Since the number of epigraphs, to be discussed, is quite a big one, it would be better to take up each district separately. Let us start our account with Gulbarga district.

Jain Epigraphs from Gulbarga district : The district of Gulbarga in the present Karnatak state, is geographically one of the biggest in that state. Quite a good number of Jain epigraphs have come from this district, which prove the popularity of this religion in this area. Several places of this district, as noted by P. B. Desai[47], were intimately connected with Jainism. These places are Āḍaki, Aland, Bankur, Chincoli, Gulbarga town, Hagargi, Harasur, Hattanuru, Hunasi-Hadagali, Ingalgi, Kalagi, Malkhed, Saradagi, Sedam, Tengali, etc.

Chronologically, the earliest important Jain epigraph[48], from this district, is that found in the village of Ingalgi (Chitapur Taluk). It is dated in the Cālukya Vikrama year 18, corresponding to 1094 A.D. It prominently mentions, at the same time, the reigning monarch, the great Vikramāditya VI, who was otherwise known as Tribhuvanamalla. The epigraph is a long one, and introduces to us one of his queens, called Jākaladevī, who is represented as a great Jain devotee. Even Vikramāditya VI is mentioned here[49] as a great admirer of the religion of the Jinas. According to this epigraph, the queen Jākaladevi, on being requested by the emperor himself, constructed a magnificent Jain temple of Mahumāṇikyadeva (probably Mahāvīra[50]), at Inguṇige (lines 12-13), the present site of the epigraph and asked her family teacher Indrasena Bhaṭṭāraka of Mālanūra *anvaya* (Draviḍa Saṅgha, Sena *gaṇa*), the disciple

of Mallisheṇa Bhaṭṭāraka, to look after its maintenance. Desai further informs us[51] that this line of Jain teachers, viz. those belonging to Mālanūra (probably a place name) is otherwise unknown.

The next important Jain epigraph[52], from this district, comes from Hunasi-Haḍagali, which is eight miles to the west of the town of Gulbarga. This epigraph also belongs to the reign of Vikramāditya VI and is dated in 1097-98 A.D. (Cālukya Vikrama year 23). The inscription (altogether 67 lines), mentions among other things, two temples of Pārśvanātha and Śāntinātha, which were apparently situated in the above-mentioned place. One Rakkasayya, a petty chief and the disciple of Bālacandra, who is described as 19th in the spiritual descent from Kundakunda, the famous Digambara philosopher, has been represented as the donor in the epigraph. We are further told, that he was an official under Candaladevī, one of the senior queens of Vikramāditya VI. It appears that both these two, were devoted to the cause of the Jain religion. It further appears that the list of the Jain teachers, from Koṇḍakunda to Bālacandra, given in this epigraph, is not fully correct.[53]

Next, we have a Jain epigraph[54], from Seram, a sub-divisional town of Gulbarga district. This inscription, like the two previous ones, is dated in the Cālukya Vikrama year 48, corresponding to 1124 A.D., and yields the name of Tribhuvanamalla or Vikramāditya VI. It is also a fairly long epigraph (58 lines) and opens with the praise of the words of Lord Jina. The epigraph records the construction of a temple of Śāntinātha by some 300 merchants of the town of Seḍimba. It also discloses the name of a distinguished Jain teacher, called Prabhācandra Traividya Bhaṭṭāraka, who is described as a man of immense learning, a disciple of Rāmacandra Traividya. Prabhācandra was associated with a Jain centre of pilgrimage, called Vīrapura, which is not possible for us to identify, at the present state of our

knowledge. However, it was surely named after the last Tīrthaṅkara. The temple-complex of Seḍimba, was given the name of Brahma-Jinālaya. The epigraph also shows that the prosperous traders of the town, took active interest in the propagation of Jainism in this area.

We have three more epigraphs from Gulbarga district of the time of Vikramāditya VI. The first one comes from Adaki[55], a small village and discloses the names of two eminent Digambara philosophers, Guṇavīra Siddhāntadeva and his teacher Nemicandra Siddhāntadeva. Although no actual date has been given, it appears that, it was composed before Vikramāditya VI's 50th regnal year (1126 A.D.). The two merchants, named Mallisetti and Kālisetti, the teacher Guṇavīra and the governor Koppadeva, mentioned in this undated epigraph, are also referred to in a another epigraph[56], from Ādaki, dated in Vikramāditya VI's 50th regnal year. It appears, therefore, that the present epigraph was composed a few years before 1126 A.D., his last known date. We are further told that the teacher Guṇavīra and his *guru* Nemicandra belonged to Vandiyūr *gaṇa*, which is otherwise unknown.

We have just now mentioned the second epigraph from Adaki, dated in the Cālukya Vikrama year 50. It discloses a few of the names of monks and merchants, mentioned in the previous epigraph. Further, it refers to the construction of a temple of Pārśvanātha, called Koppa-Jinālaya, named after a general called Kopparasa, who took active interest in the religion of the Tīrthaṅkaras. The last epigraph[57] from Gulbarga, of the time of Vikramāditya VI, is a mutilated inscription from Harasur, 8 miles to the North-west of Gulbarga. It begins with a prayer to Jina. Another Jain epigraph[58], from Tengali (4 miles to the North-west of Malkhed), in Gulbarga district, should be referred to the reign of Vikramāditya VI, as it mentions Mahāmaṇḍaleśvara Vīra Bibbarasa, who is definitely known from an epigraph[59], of that monarch from the same place,

dated 1106 A.D. This mutilated epigraph, mentions a Jina temple.

From Gulbarga district, we have at least two Jain epigraphs of the time of the next ruler viz. Someśvara III (1126-38 A.D.), who was generally known by his title *Bhūlokamalla*. The first inscription[60], discovered from Seram, mentions Prabhācandra, the disciple of Rāmacandra, both of whom are mentioned in Vikramāditya VI's epigraph from the same place, dated in his regnal year 48. Like the earlier epigraph, it mentions Śāntinātha temple, but at the same time, it refers[61], to one Barmadeva, who according to it, played an important role in the foundation of this temple. The epigraph also refers to the three hundred representatives of the same locality, who too, were zealous supporters of the Jain religion. From the same place, viz. Seram, we have another Jain epigraph[62], of Someśvara III, dated 1138 A.D., his 12th regnal year. It refers to some gift by the merchants of Seḍimba, under the leadership of general Bhīmarasa (a military officer of Someśvara III, in favour of the temple of Ādi Bhaṭṭāraka or Ādinātha, which was situated in the southern part of the town.

From Seram we have an epigraph[63], of the time of Someśvara IV, who had a short reign in the last quarter of the 12th century. It refers to the temple of Jvālinī or Jvālāmālinī[64], the *yakshī* of Candraprabha, the 8th Tīrthaṅkara. The epigraph also refers to Candirāja, a prominent citizen, and represents him as a staunch devotee of the Jain faith.

A Jain epigraph[65] from Adaki mentions king Sovideva (1168-1177), the Southern Kalacuri king, who had the title of *Rāya-Murāri*. The epigraph mentions some grant by the marchants of the locality for the Koppa Jinālaya, dedicated to Pārśvanātha, which was built much earlier, as we have noticed, during the reign of Vikramāditya VI. It is interesting to note that Pārśvanātha icon hare gets the title *chenna*, which means 'beautiful'. Another epigraph[66], from

the same place, of the reign of the famous Yādava king Singhaṇa, dated 1243 A.D, mentions a gift for the same temple of Koppa Jinālaya by a few local marchants.

A Jain epigraph[67], from Seram is only important from the religious point of view. This long epigraph contains a list of monks of Krāṇura *gaṇa* and Tintriṇika *gaccha*, which originated from Mūlasaṅgha. The teachers of this particular Digambara branch, are also known from other inscriptions.[68] Some idea about Digambara philosophy also can be gathered from this epigraph.[69]

A few Jain epigraphs, from the same district, inscribed after 1300 A.D., will be discussed in a later chapter. Let us now turn out attention to the Jain epigraphs from Raichur district of Karṇāṭaka.

Jain Epigraphs from Raichur District : The district of Raichur, in Karnatak, can boast of the second most important *tīrtha* of the Jains viz. Kopaṇatīrtha, which as we have already noticed in the first volume of the present work[70], came to be associated with Jainism, as early as the 7th century A.D. P. B. Desai, has brought to our notice several important Jain epigraphs from this place, a few of which, we propose to discuss here. One of the earliest epigraphs[71], from Kopbal (the present name of ancient Kopaṇa) is an inscription, containing the name of king Nṛpatuṅga Vallabha, who is no other than Amoghavarsha I (817-877), of the Rāshṭrakūṭa dynasty. However, the epigraph does not give any information of religious nature, although we know from other sources[72], that this king was a good patron of Jainism.

Ths first really important Jain epigraph[73], of our period, is a fairly long (eleven lines) inscription of the first year of Vikramāditya V's reign, which has been assigned to 1008 A.D. It refers to the voluntary death of the monk Siṁhanandi, who belonged to Koṇḍakunda anvaya of Deśiya *gaṇa*. Five of his spiritual predecessors viz. Ravicandra, Guṇasāgara, Guṇacandra, Abhayanandi and

Māghanandi are mentioned. The earliest one, Ravicandra, therefore, should be assigned to the 9th century A.D. Another Jain monk of great eminence viz. Kalyāṇakīrti, who was, in all probability, a disciple of Simhanandi, has been eulogised in this epigraph. The last line mentions the erection of a temple of Śāntinātha by Kalyāṇakīrti, at the spot, where Siṁhanandi had attained emancipation.

Two short epigraphs[74], from this place, disclose the name of a Jain temple of this great centre of pilgrimage, called Kuśa-Jinālaya, which was apparently quite a prominent Jain shrine in the early mediaeval period. Another Jain epigraph[75], refers to a Jain teacher called Candrasena. In a 13th century short epigraph, is mentioned the name of Sena *gaṇa*, belonging to the Mūlasaṅgha, a very prominent sect of the Digambara Jains.

An important epigraph[76], dated Śaka 1.63, corresponding to 1240 A.D., of the time of the famous Yādava monarch Siṁhaṇa (1200-1247), records a charitable endowment of land, in favour of the Jain temples of Kopaṇa. This epigraph further mentions the goddess Padmāvatī, the *Śāsanadevatā* of Pārśvanātha. The epigraph proves, that the marchants of this town, continued to give patronage to the religion of the Jinas. Another epigraph[77], of the 13th century, mentions a Jain temple, named after Śāntaladevī, the queen of the famous Hoysala king Vishṇuvardhana. It also refers to three other Jain temples viz. Arasiya Basadi, Tīrthada Basadi and Timaṁba Basadi. This particular epigraph is found on the wall of the stone temple of Śiva. It should be remembered, in this connexion, that with a few exceptions, practically in every place of South India, Jainism was replaced by Śaivism. We will have something more to say, on this point, later in the present chapter.

Desai has also published several short Jain epigraphs[78], dated between 1000 and 1300 A.D., which were inscribed by pilgrims. One of the records[79], mentions a pilgrim of

Kollāpura (Kolhapur), which, as we have alredy seen, was a Jain *tīrtha* of the mediaeval period.

A fairly long Jain epigraph[80], from Uppina-Betgiri, which is some 15 miles from Kopbal, in Raichur district, mentions a Jain temple, called Jayadhīra Jinālaya, which was erected by Śaṅkaragaṇḍa, a prominent Rāshṭrakūṭa governor of the 10th century. Śaṅkaragaṇḍa was a converted Jain, and is mentioned not only in several other epigraphic records[81], but also in contemporary literature.[82] The temple, he constructed at Kopaṇa, was fittingly named Jayadhīra Jinālaya, *Jayadhīra* being a title of that governor. The epigraph further mentions a Jain divine called Nāganandi, the disciple of Śrīnandi, belonging to Śūrastha *gaṇa*. Desai is of the opinion that the stone, bearing the epigraph, originally belonged to Kopaṇa, and later it was taken to Uppina-Betgiri. The contents of the epigraph also support the view of Desai.

We have three short image-inscriptions[83], from Yalbargi, in the same Raichur district. One of them mentions Māghanandi Siddhānta Cakravarti a great Jain pontiff, who gets the title of *Rājaguru*, the royal preceptor.[84] It also mentions Mūlasaṅgha and Deśiya *gaṇa*. Another Jain divine, called Mādhavacandra, belonging to Mūlasaṅgha, Deśiya *gaṇa*, Pustaka *gaccha* and Iṅgaleśvara section, is mentioned in the second epigraph[85], from the same place. A third epigraph[86], from Yalbargi, of the time of the Sinda prince Vīra Vikramāditya, of the 12th century, mentions the temple of Pārśvanātha, which was apparently situated at that place. Jain epigraphs have also been discovered from Aduru and Rujuru of the same district.[87]

From Maski in Raichur district, was discovered an important epigraph[88], dated Śaka 953, corresponding to 1032 A.D., of the time of Jagadekamalla, a title of Jayasiṁha II (1015-43), the Western Cālukya monarch of Kalyāṇa. It refers to a Jain shrine called Jagadekamalla Jinālaya, which suggests that the temple was named after

that illustrious Cālukya monarch. It also proves that this particular king took some interest in the development of the Jain religion. An important epigraph[89], from Daddala, of the same district, of the time of Someśvara II (1068-76), mentions a Jain temple called Girigoṭemalla-Jinālaya and yields the dated Śaka 991, corresponding to 1069 A.D. This temple was apparently built by the *sāmanta* Maḷeyamarasa Girigoṭemalla, who was a feudatory of the above-mentioned Cālukya monarch. From Karadakal of Raichur district, comes an epigraph, containing the names Mūlasaṅgha, Pustakagaccha and Deśī *gaṇa*. The epigraph[90] mentions the date, Śaka 1081 (1159 A.D.), and the Kalacurya king Bijjala, who as we will see afterwards, was an enemy of the Digambara religion.

Jain Epigraphs from Bijapur district : This important district of Karnatak, was once a stronghold of the Jain religion. As we have already seen, in the first volume of the present work[91], that Bijapur district was the home of the Jain poet Ravikīrti, who was directly patronised by Pulakeśin II.

One of the earliest important Jain epigraphs of our period, is dated Śaka 976, corresponding to 1054 A.D.[92] It refers to the Western Cālukya king Someśvara I, who had the title of Trailokyamalla. The epigraph was discovered from Honwad, and refers to the erection of a great Jain temple, called Tribhuvanatilaka, dedicated to Śāntinātha, which was built by Cāṅkirāja, an officer of Ketaladevī, the wife of Someśvara I, who was then governing that town. We are further told that Someśvara I himself, on being requested by this queen (apparently a zealous supporter of the religion of the Tīrthaṅkaras), sanctioned some land and house-sites for the temple. In this epigraph, Cāṅkirāja has been described as a sincere Jain layman and a disciple of Mahāsena, who belonged to the Mūlasaṅgha, Sena *gaṇa* and Pogari *gaccha*. The immediate *guru* of this Mahāsena, viz. Brahmasena, has been described, in the Sanskrit portion

of the epigraph, as a great Jain saint, whose feet were worshipped by many monarchs." The preceptor of this Brahmasena was one Āryasena. The epigraph further informs us that Cāṅkirāja also built an image of Supārśva, the 7th Tīrthaṅkara, at the request of his father Kommarāja, in the temple-complex of Śāntinātha. Another disciple of Mahāsena, viz. Jinavarman, built a temple of Pārśva near the main shrine. Apparently, as the language of the epigraph suggests, this temple complex at Ponnavāḍa (the ancient name of Honwad), was quite a large and impressive one.

A some what earlier Jain epigraph[93], of the time of Someśvara I, dated Śaka 969, corresponding to 1047 A.D., has been discovered from Arasbīḍi. It refers to a Jain temple called Goṇada Beḍangi Jinālaya, which was named after Akkādevī, a sister of Someśvara I. Gonaḍa Beḍaṅgi was a title of that royal lady and it was she, who according to the present epigraph, gave a grant for this Jain temple. The gift was entrusted to Nāgasena Paṇḍita of the Mūlasaṅgha, Sena *gaṇa* and Hogari *gaccha*. According to this inscription, the earlier name of the place was Vikramapura. Two more epigraphs from Arasbīḍi are known. The first one[94], dated Cālukya Vikrama year 10, corresponding to 1085 A.D., refers to the same Gonaḍa Beḍaṅgi temple and mentions a Sinda chief called Barmadeva. The second one, dated 1167 A.D., of the time of Kalacurya Bijjala, also refers to this temple.[95] Another Jain epigraph[96] from the same place is known.

Another important Jain centre in Bijapur district was Hungund, which was known in earlier times as Ponnugunda. At least two inscriptions from this place are known, and both belong to the 11th century. The first one[97] dated 1074 A.D., of the time of Someśvara II discloses the name of Arasara Basadi, a Jain temple of this place. The other epigraph[98], from Hungund, belongs to the time of Vikramāditya VI, and refers to another Jain temple of this

place, which was built by one Bāhubali Ācārya, belonging to Mūlasaṅgha, Deśīya *gaṇa* and Pustaka *gaccha*.

From Aihole we have a short Jain inscription[99] of the Cālukya Vikrama year 26, corresponding to 1101 A.D. From Jakkali also, was discovered a short Jain epigraph[100], of the Cālukya Vikrama year 41, corresponding to 1116 A.D., recording the reconstruction of an old Jain temple. Another Jain epigraph[101], from Aihole of the time of Viramāditya VI, dated in 1119 A.D. (Cālukya Vikrama year 44), records the grant of a number of things by some marchants. An epigraph[102] from Badami, dated 1139 A.D., of the time of Jagadekamalla II, is a Jain record. Another 12th century Jain epigraph[103], from Bijapur district, comes from Babanagar, dated Śaka 1083, corresponding to 1161 A.D. It mentions a monk called Māṇikya-Bhaṭṭāraka, belonging to the Mūlasaṅgha and Deśī *gaṇa*. The epigraph records some gift for the local Jain shrine. However, the most interesting aspect of the record is that, it refers of the reigning King Bijjala or Bijjaṇa, who was an active opponent of this religious system. From Halsangi comes a record[104], which gives the dated Śaka 1090, corresponding to 1168 A.D. It yields the name of a local Jain temple, called Ghora-Jinālaya.

From Kadaṅgala, we have a Jain record[105], of the time of Yādava Singhaṇa (1200-1247), dated 1230 A.D. It refers to some gift for a local temple of Pārśvanātha. A monk, called Sakalacandra Bhaṭṭāraka of Mūlasaṅgha and Kāṇura-gana, has also been mentioned. The same king is also mentioned in another Jain epigraph[106], of 1245 A.D. (Śaka 1167), which was found from Kalakeri. It refers to a temple of Tīrthaṅkara Ananta and a Jain *muni* named Kamalasena. Another Yādava king Kṛshṇa (called by the name Kannara in our epigraph) is referred to in a Jain inscription[107] from Agarakheḍa. It yields the date Śaka 1170, corresponding to 1248 A.D. Another Kalakeri

epigraph[108], of the time of Yādava Kṛshṇa, mentions the same Ananta Tīrthaṅkara temple.[109]

Jain Epigraphs from Belgaum district: This particular district has yielded quite a good number of Jain inscriptions of the period under review. One of the earliest epigraphs[110] comes from Kalbhāvi, which, however, gives a wrong and impossible date viz. Śaka 261. The epigraph is actually written in the characters of the 11th century. This epigraph mentions a Gaṅga chief called Mahāmaṇḍaleśvara Saigaṭṭa Gaṅga Permāndi *alias* Śivamāra (described as the feudatory of one Amoghavarsha). This Gaṅga chief has been further described as being favoured by the Jain goddess Padmāvatī and has been given titles, which prove his great devotion for the Arhats. The epigraph records the construction of a Jain temple (*basadi*) by this chief, and the gift of a village, called Kumudavāḍa (modern Kalbhāvi), which was entrusted into the hands of Devakīrti, the disciple of Śubhakīrti, who was the disciple of Jinacandra. This Jinacandra was, in his turn, a disciple of Nāgacandra, and the latter's *guru* was Guṇakīrtideva, belonging to Mailāpa *anvaya* and Kāreya *gaṇa*, which was a section of the Yāpanīya Saṅgha.[111]

Next, we have two Jain inscriptions from Saundatti, belonging to the 11th century. We have already taken note of an earlier epigraph from this place in the first volume[112], of the present work. The first epigraph[113], is undated, but it belongs to the reign of Someśvara II (1068-1076) and discloses the names of two Jain *munis* viz., Ravicandra and Arhanandi, belonging to the Kāṇḍura *gaṇa*. The second epigraph[114], is fortunately dated and belongs to the 21st year of the Vikrama Cālukya era, corresponding to 1069 A.D. It mentions the reigning king Tribhuvanamalla, *alias* Vikramāditya VI. The inscription proves that all the Raṭṭa kings, from the very beginning, were converted Jains. The present inscription mentions Mahāmaṇḍaleśvara Kārtavīrya II, the feudatory of Vikramāditya VI and his grant for the Jain temple of Sugandhavartī, erected by Kāḷasena

or Sena I, the father of Kārtavīrya II. This epigraph also records a grant by Kārtavīrya II's elder brother Kannakaira II, whose *guru* was the great preceptor, the *Traividya* Kanakaprabhasiddhāntadeva.

A 13th century epigraph[115], dated Śaka 1151, from Saundatti, belonging to the reign of the Raṭṭa chief Mahā maṇḍaleśvara Lakshmīdeva II, mentions a great Jain teacher Municandra, who is given the epithet (*rājaguru*) the 'royal preceptor'. Incidentally, the epigraph also mentions Prabhācandra Siddhāntadeva, the priest of Māṇikyatīrtha *basadi* at Hūli and some other colleagues of that priest.

An epigraph[116], from Hūli, gives us two important dates. The first is Śaka 966, corresponding to 1044 A.D. The reigning Western Cālukya king of that time, viz. Someśvara I, *alias* Āhavamalla has been mentioned in this epigraph. We are told that, at this great centre of Brāhmanical learning (the original name was Pūli), Lacchiyabbe, the wife of the governor of that district (viz. Kūṇḍi, roughly corresponding to the modern district of Belgaum), constructed a Jain temple, and for its maintenance gave, some grant to its newly-appointed priest, called Bālacandra Bhaṭṭāraka, who belonged to the Yāpanīya Saṅgha and Punnāgavṛkshamūla *gaṇa*. A monk of this *gaṇa*, as we have already seen in the first chapter of the present work, has been mentioned in a 12th century epigraph from Kolhapur district of Maharashtra. The present inscription was however, incised at least a century before the Kolhapur record. The second part of the epigraph, yields the date Śaka 1067, corresponding to 1145 A.D., and mentions, Jagadekamalla (1138-51 A.D.) as the reigning king. It also records some grant in favour of that Jain temple and also mentions its priest Rāmacandra. It should be remembered, in this connexion, that the Māṇikyatīrtha *basadi* at Hūli, mentioned in another epigraph, noticed above, is different from the Jain temple, referred to in the present epigraph. This Māṇikyatīrtha *basadi* at Hūli is, however, mentioned

in a 12th-century epigraph[117], from Hūli itself. The epigraph refers to the reigning king Vikramāditya VI and also several *Ācāryas* of Kāṇḍura *gaṇa* like Bāhubali, Śubhacandra, Maunideva and Māghanandi. It then refers to a chief called Bijjala, son of king Paṭṭa of Pūli town. This Bijjala is represented in the epigraph as a builder of a Jain temple, and as a patron of Jainism.

A short epigraph[118] from a place called Hūnaśikaṭṭi dated 1130 A.D., of the reign of Bhūlokamalla i.e. Someśvara III (1126-38), yields the name of a Jain temple called Māṇikyadeva *basadi*, dedicated to Pārśvanātha. It also refers to the gift of one Mahāmaṇḍaleśvara Mārasiṁha for that temple.

An extremely important Jain epigraph[119], dated Śaka 1127, corresponding to 1204 A.D., has been found at Kalholi. It refers to the reigning Raṭṭa king Kārtavīrya IV and his younger brother Mallikārjuna, who were stationed at Veṇugrāma (Belgaum). The mother of these two princes viz., Candaladevī, also called Candrikādevī, was a great Jain devotee. The inscription also refers to the relatives of her father's side, who claimed descent from the Yādava lineage and who too, were dedicated Jains. A shrine, dedicated to Śāntinātha, was constructed at Kalholi (ancient Kalapoḍe) by Rājā II, the nephew (brother's son) of Candaladevī. It was enstrusted to Śubhacandra Bhaṭṭāraka, the disciple of Nemicandra, who was the disciple of Maladhāri, belonging to Kuṇḍakunda *anvaya*, Mūlasaṅgha, Pustaka *gaccha*, Deśī *gaṇa* and Hansoge section. The same king and his brother Mallikārjuna, are mentioned in another Jain epigraph[120], of the very same year, i.e. 1204 A.D. This was found from Belgaum town and the monk Śubhacandra here also is represented as receiving gift for another Jain temple, constructed by a minor chief called Bīca, who was a sub-ordinate or land-lord under Kārtavīrya IV, who apparently was an independent king, unlike his predecessors.

An epigraph[121] from Ekasambi, dated Śaka 1087, corresponding to 1165 A.D., of the time of Śilāhāra Vijayāditya and Raṭṭa Kārtavīrya III, records the gift of land for the temple of Nemināṭha, which was built by one Kālaṇa, a commander of Vijayāditya. The recipient of the gift was Vijayakīrti II, the disciple of Kumārakīrti, who was the disciple of Vijayakīrti I and the latter of Municandra, belonging to the Yāpanīya Saṅgha and Punnāgavṛkshamūla. On the above mentioned date, this shrine of Nemināṭha, was visited by Kārtavīrya III, who also made some gift of land to that temple. Another epigraph[122], from Belgaum of 1204 A.D., of the reign of Kārtavīrya IV, mentions Raṭṭa-Jinālaya of Veṇugrāma, built by Bīca or Bīcaṇa and some grant of land for the temple by that king. The Digambara Śubhacandra is also mentioned in this epigraph. It is interesting to note that Padmāvatī, the wife of Kārtavīrya III and the grand-mother of Kārtavīrya IV, is represented as the second Padmāvatī (the *Śāsanadevatā* of Pārśvanātha) in this epigraph[123]. Several other Jain epigraphs[124], from Belgaum district are known; however, in the limited space of the present work, it is not possible to discuss all of them. These epigraphs abundantly prove that Jainism was still a force to reckon with, in the religious system of that area, in the period under review.

Jainism in Dharwar district: This large district of Karnatak was very intimately associated with Jainism from quite early times. In the first volume of the present work, we took note of a number of epigraphs, of this district, inscribed before 1000 A.D. Let us now discuss the important Jain inscriptions of the period between 1000 and 1300 A.D.

The earliest important epigraph of our period, from this district[125], comes from Mulgund, an epigraph of which place has been discussed in the earlier volume[126], of the present work. The inscription, under discussion, was inscribed in Śaka 975, corresponding to 1053 A.D., during

the reign of Trailokyamalladeva *alias* Someśvara I (1043-1068) of the Western Cālukya dynasty. It mentions his son Someśvara II, who was the governor of this area. The inscription records the grant of some land by Kañcarasa of Sinda house (a feudatory of the Western Cālukyas) to Nayasena Paṇḍita, who is represented in the epigraph, as the fourth in the spiritual lineage from Ajitasena, who belonged to the Mūlasaṅgha, Senānvaya and Candrakavāṭa *anvaya*. The disciple of Ajitasena was Kanakasena and the latter's disciple was Narendrasena, the immediate spiritual predecessor of Nayasena. Both Narendrasena and Nayasena have been described in this epigraph as experts in grammar. Desai has shown[127], that Ajitasena of this inscription, is identical with the Jain teacher, of the same name, mentioned in the *Cāvuṇḍarāyapurāṇa*, as the *guru* of Cāmuṇḍarāja. Again, we have in the earlier Mulgund epigraph[128], dated 902 A.D., three generations of monks, beginning from Kumārasena, his disciple Vīrasena and the latter's disciple Kanakasena. The earliest *guru* Kumārasena is described here also, as belonging to Candrikāvāṭa (Candikāvāṭa) Now, the *Cāvuṇḍarāyapurāṇa* also makes Kumārasena's *guru* Dharmasena, as a resident of Candrikāvāṭa. This particular place has been identified by Desai[129] with Chandakavate of Bijapur district. That scholar has also referred to a few other monks of this lineage. It has further been shown[130], on the evidence of the *Mahāpurāṇa* of Mallisheṇa, that Mulgund was considered a Jain *tīrtha* in the mediaeval period. A few other short epigraphs from Mulgund are known.[131] An inscription[132] of the time of Someśvara I, claims on behalf of one *sāmanta* Bhāvanagandhavāraṇa, that he built Jain establishments in various places, including Mulgund.

Next, we must refer to the epigraph of Śaka 977, corresponding to 1055 A.D., found at Bankapur. This place, as we have already noticed in our earlier volume[133], is mentioned in the *praśasti* of the *Uttarapurāṇa*, which was

completed in Śaka 820, probably by Lokasena, the disciple of Guṇabhadra. As late as the 17th century, Bankapur was considered a Jain *tīrtha*.[134] In an epigraph[135], of 925 A.D., we have a reference to Dhora Jinālaya of Baṅkāpura. Another Jain temple of this place[136], is mentioned in an inscription of the 12th century. The epigraph of Śaka 977 mentions prince Vikramāditya VI, the son of the reigning king Someśvara I. We are told that his *sāmanta* Harikeśarī (of Kadamba lineage), along with his wife Laccaladevī and other marchants of Baṅkāpura, had built a Jain temple at this place. The epigraph also refers to the grant of some land to this temple.

An epigraph[137], from Mote Bennur in Dharwar district, mentions a monk called Śāntinandi Bhaṭṭāraka, who is described as belonging to the Candrikāvāṭavaṁśa of the Mūlasaṅgha. We have already seen that Candrikāvāṭa was a place in Bijapur district and was associated with monks of Mūlasaṅgha and Senānvaya. A short epigraph[138], recording the death of a monk, called Māghanandi of Sūrastha *gaṇa*, has been found from this place.

Chronologically, the next important epigraph[139], from Dharwar district comes from a place, called Gāwarwad. It has two dates viz. Śaka 993 and 994 respectively, corresponding to 1071 and 1072 of the Christian era. The reigning king was Someśvara II (1068-1076). This long epigraph can be divided into four parts. The first part, which is the most important, records the description of a Jina temple at Aṇṇigere[140] (also in Dharwar district), which was constructed by Gaṅga Permāḍi, generally identified with Būtuga II, who was such a great patron[141] of the Digambara religion. This temple was in charge of Guṇakīrti, belonging to the Balātkara *gaṇa* of the Mūlasaṅgha. Several of his spiritual predecessors have been mentioned. Afterwards, we are told, that this temple was destroyed by a Cola king (obviously Rājādhirāja). After some time, during the rule of Someśvara II, when Lakshmarasa, became the governor

of that area (Puligere etc.), he repaired it, and at that time, gave some grant to *muni* Tribhuvanacandra. Lakshmarasa has been described in the epigraph, as a dedicated Jain. At the time of this grant (Śaka 993) Someśvara II was stationed at a place, called Kakkaragoṇḍa, on the Tuṅgabhadrā. The second part of the grant is dated Śaka 994 and refers to another chief called Kāṭarasa, who is described as the worshipper of Jvālinī (i.e. Jvālāmālinī, the *Yakshiṇī* of Candraprabha). The recipient here also is Tribhuvanacandra. The 3rd part mentions Sakalacandra, the disciple of Udayacandra, the superintendent of the temple and the fourth part mentions another Jina temple of Baṭṭakere (a nearby place).

An epigraph[142], from Lakshmesvar, dated Śaka 996, corresponding to 1074 A.D., refers to Permāḍi-*basadi* of Purigere and also to Tribhuvanacandra, who is mentioned in the earlier epigraph, just discussed. This particular place i.e. Purikara or Purigere, as noticed in the earlier volume of the present work[143], was known as a holy Jain *tīrtha* from much earlier times. As noticed by Desai[144], there were several temples at this place, named after the Western Gaṅga kings, who were great patrons of Jainism.

Next, we must refer to the well-known Guḍigere epigraph[145], dated Śaka 998, corresponding to 1076 A.D. It mentions a great Jain monk Śrīnandi and his female disciple Ashṭopavāsakanti (meaning 'the nun of eight fasts') and also refers to a Pārśva temple of that place. We are also told of Ānesejjaya *basadi* of Purigere, which according to this epigraph, was constructed by Kuṁkumamahādevī, the sister of Cālukya Vijayāditya. This information has now been confirmed by a copper plate charter[146], of that king, dated 718 A.D. There is also reference to Bhuvanaikamalla Śāntināthadeva temple, which was apparently built by Someśvara II, who had that title. It also proves that this powerful Cālukya king, took personal interest, in the propagation of this religious system.

The next important epigraph[147], from this district, once more, comes from Lakshmeswar, dated in the Cālukya Vikrama year 6, corresponding to 1081 A.D. It refers to some gift to the Jain *muni* Narendrasena II, disciple of Nayasena, who was the disciple of Narendrasena I of the Mūlasaṅgha, Seṇagaṇa. We have already come across Narendrasena I and his disciple Nayasena, who are mentioned in the Mulgund epigraph, dated 1053 A.D., referred to above.

Several Jain temples of Dharwar district are mentioned in some epigraphs of the 12th century. We have, for example, references to Brahma-jinālaya of Belawatti[148], Mallinātha-jinālaya of Niralagi[149], Pārśvanātha temple of Balehalli[150], Vijaya-Pārśva-jinendra temple of Karagudri[151], Pārśvadeva temple of Guttal[152], Śāntinātha temple of Lakkuṇḍi[153], Śrīvijaya-jinālaya of Lakshmeswar[154], etc. There were certainly many more temples in this area, which have not been mentioned in the epigraphs.

Let us now turn our attention to the famous Ablur epigraph[155], which throws very interesting light on the relationship of the Jains with the Śaivas in the 12th century. According to this well-known epigraph, it was the Śaiva saint Ekāntada Rāmayya, a contemporary of Kalacurya Bijjala (1156-1168), who defeated the Jains in debate and obtained a *jaya-patra* from Bijjala. We are further told that the debate was first held at Ablur (2 miles to the west of Kod). We learn from the relevant lines, that he astonished the Jains by showing a miracle and then after destroying the local Jain temple, built there a temple of Śiva, called Vīra Somanātha. The Jains then complained to Bijjala, in whose court, it appears, Rāmayya once more defeated the Jains in debate, and demanded the destruction of eight hundred Jina temples, including the famous Ānesejjaya-basadi (that is of Lakshmeswar). The inscription, however, does not specifically say, whether any more Jain temple (other than that of Ablur) was destroyed either by Rāmayya

or Bijjala. But we have evidences to show that in the 2nd half of the 12th century, the Brāhmaṇical Hindus, particularly the Śaivas, were becoming increasingly hostile towards the Jains. Desai[156] has drawn our attention to two more inscriptions, which prove that the Jains became the targets of attack in the 12th century. The first epigraph[157], found from Annigeri of Dharwar district (Navalgund Taluk), dated 1184 A.D., of the reign of Someśvara IV, describes one Śaiva feudatory chief, called Vīra Goggideva, as an 'eagle to the Jaina snake' and as a 'hunter to the wild beasts, which are Jains', and as a 'fire to the Jaina scriptures' (*Jaināgama dhūmaketu*) and as 'god of death to those, who professed the Jaina creed'. There is, therefore, little doubt that this Goggideva, a staunch Śaiva, like Ekāntada Rāmayya, did everything to damage the fair reputation of the Jain saints in Karnatak. The second inscription[158], referred to by Desai, of the same date, i.e. 1184 A.D., also of the reign of Someśvara IV, mentions Vīruparasa, Vīradāsa and other Śaiva devotees, who are described as the 'conflagration to the wild forest of the Jaina creed' and who are represented as having "pounded and powdered the Jaina temples." These three inscriptions, therefore, directly prove that the good days of Jainism were practically over by the end of the 12th century. They had to pay a very heavy price for the blind anti-Brāhmaṇism, from the very beginning of their existence. However, this will be discussed elsewhere in this work.

In this connexion, we should also examine the evidence, supplied by the *Basavapurāṇa*[159], a Vīraśaiva work, which was written probably around 1369 A.D.[160] This text also has several passages, which were inspired by anti-Jain attitude.[161] Basava, was not only against Jainism, but also orthodox Brāhmaṇism, for he did not accept the traditional caste-system of the Hindus.[162] However, it is quite interesting to note, that in the epigraph[163], which actually mentions Basava, there is a reference to a Jain shrine, called

Kuliya-Basadi.[164] However, in this epigraph (from Managoli in Bijapur district), we do not get anything against the Jains.

It should, however, not be supposed that as a result of the activities of the Śaivas, Jainism ceased to exist in either Dharwar district or Karnatak. We have several epigraphs from this district after 1200 A.D., which prove our point. Jain temples continued to be repaired or built throughout the 13th century. A Jain shrine at Managundi was repaired in 1216 A D.[165] A gift to Śrīvijaya Jinālaya of the famous Purikara town (Lakshmeswar) was made in 1247 A.D., during the reign of Yādava Siṁhaṇa.[166] A Jain temple was built in 1285 A.D., during the 14th year of Yādava Rāmacandra.[167] A gift to a Jain shrine at Ḍambala, was registered during the reign of the same king in 1290 A.D.[168] Another epigraph[169], dated 1295 A.D., mentions some gift for the Śāntinātha temple of Purikara. We have also some other Jain epigraphs[170], of the reign of the Yādava Rāmacandra.

Jain Epigraphs from Shimoga district: Several places of Shimoga district were associated with Jainism from quite early times. Many epigraphs from these places have so far been noticed. We will discuss here only some important epigraphs, which throw light on the state of Jainism, in this area. A large number of Jain epigraphs have been discovered from places like Balgambe, Humcha, Dansale, Alehalli, Tattakare, Bandalike, Isur, Hirre Abli, Sorab etc. Let us first discuss the epigraphs from Balgambe, which was also known as Baḷḷigave or Baligrāma. All the important epigraphs, from this place, belong to the 11th century and the earliest one, is dated, Śaka 970, corresponding to 1048 A.D.[171] It was issued during the reign of the Western Cālukya emperor Someśvara I (1043-1068), who had the popular title of *Trailokyamalla*. It then mentions his feudatory Cāmuṇḍarāja Rāyarasa, who was then the governor of Banavāsī. His capital was Baḷḷigave and the

epigraph registers some grant for the local Ashṭopavāsi Bhaṭṭāraka *basadi*. The gift was entrusted to Keśavanandi, the disciple of Meghanandi, who was connected with Jajāhuti Śāntinātha. Next, we have, from the same place, an epigraph[172] of the very first year (Śaka 990) of Someśvara II *Bhuvanaikamalla* (1068-76), which refers to his feudatory Lakshma. The general of this governor was *Daṇḍanātha* Śāntinātha, who was a great Jain devotee. He is described in this epigraph as a 'royal swan to the lotus, the supreme Jina creed'. We are told that many impurities, having corrupted the nectar of the Jina *mārga*, like water and milk, with the bill of good doctrine, he separated the water of evil deeds, and made the good creed, which issued from the mouth of Jina, fit, to be imbibed by the *Bhavyas* with joy—hence he was called the royal swan to the lotus, the supreme Jina creed. This epigraph further mentions the famous Śānti Tīrtheśa shrine of this place, which according to it, was formerly built of wood and at the request of general Śāntinātha (his very name is suggestive of the Jain affiliation of his family), Lakshma converted it into a stone temple. It is of great interest to note that Baḷḷigave or Baligrāma, was the meeting place of all important religious systems, and we are told, that this town could boast of the temples of Jina, Rudra, Buddha, Hari and Vipra (probably a temple, belonging to the orthodox Brahmins). This proves the great catholicity of the people of this town, and apparently the monks of all systems, lived peacefully in this area. The epigraph lastly mentions the recipient of the gift, Māghanandi Bhaṭṭāraka, the disciple of Municandra, who was the disciple of Vardhamāna Munīndra, belonging to the Mūlasaṅgha, Deśi *gaṇa* and Koṇḍakunda *anvaya*. A short epigraph[173], of about 1075 A.D., in the Nāgarī script, incised on a broken Jina icon, was also discovered from a field near Balgambe. It mentions the monk Anantakīrti, the disciple of Municandra, belonging to the Balātkāra *gaṇa*, who was connected with Śāntinātha

of Mālava *janapada*. It appears from this short epigraph, that the monks of Northern India, used to visit or even stay in Southern parts of the country. After the 11th century, Karṇāṭaka became the safest place for the Digambara monks of other parts of India.

Another important epigraph[174], from this place, is dated 1077 A.D., corresponding to the 2nd year of Vikramāditya VI's reign. It refers to the gift given to the Jain monk Rāmasena, who was the disciple of Guṇabhadra, belonging to the Mūlasaṅgha, Senagaṇa and Pogari *gaccha*. The donor was Barmadeva, the governor of that area, and the gift was given for the Cālukya-Gaṅga Permāṇaḍi *jinālaya*.

Another very important Jain centre of this district, was Humcha, which was known in ancient times, as Pomburca. The earliest Jain epigraph[175], of this place, is dated in Śaka year 819, corresponding to 897 A.D. It was the capital, from the very beginning, of the king of the Śāntara dynasty, who according to the epigraphs[176], originally belonged to Northern Madhurā or Mathurā, which, as we all know, was a great centre of Jainism[177], from pre-Christian times. It is also interesting to note that the earliest member of this dynasty viz. Jinadattarāya has been described in the epigraphs[178], as being favoured by the Jain goddess Padmāvatī. There is little doubt, therefore, that nearly all the members of this royal dynasty, openly patronised the religion of the Jinas. The earliest Jain temple, of this place, was built in 897 A.D., by Tolāpurusha Vikramāditya Śāntara for his *guru* Mauni Siddhānta Bhaṭṭāraka, belonging to Koṇḍakunda *anvaya*.[179] Next, we have an epigraph[180], of the early 10th century, which informs us of the erection of a Jain temple, at this place, by Pāliyakka, the queen of Tolāpurusha Śāntara. It was known as Pāliyakka temple.

Next, we have an epigraph[181], of 1062 A.D., of the time of Trailokyamalla *alias* Someśvara I (1043-68), from Humcha, which mentions his, governor Vīra Śāntara and the latter's officer Paṭṭana-svāmi Nokkaya Seṭṭi, who built a Jina

temple, after his name, called Paṭṭana-svāmi *jinālaya* in Śaka 984 at Pombarchapura (Humcha). The epigraph also discloses the name of this merchant's *guru* called Divākaranandi. The gift was entrusted to Sakalacandra Paṇḍita, who too, probably was a disciple of Divākaranandi. Some other pious works of Nokkaya Seṭṭi have also been recorded in this epigraph.

Another epigraph[182], from Humcha, of the same date, (1062 A.D.), discloses the fact that Nokkiyabbe Jina temple was oiginally built by Jinadatta, who as we have already noted, was the founder of this dynasty. The epigraph shows that during Vīra Śāntara's rule, his wife Cāgaladevī, who was a great Jain devotee, built a *toraṇa* for the Nokiyabbe Jina temple, which was evidently the earliest shrine of this place. The epigraph also mentions a Jain *guru*, called Mādhavasena. That Vīra Śāntara was a devout Jain, is clearly proved by his popular epithet *jina-pādāradhakam*, found in most of his epigraphs.

For the next Śāntara ruler viz. Bhujabala Śāntara, we have several Jain epigraph from Humcha. The first inscription[183], is dated in the Śaka year 987, corresponding to 1065 A.D. The epithets of this king show that he too, like his predecessor was a Jain by faith. It also discloses the name of a new Jain temple called Bhujabala Śāntara *jinālaya*, which was apparently built by this king, and was also named after him. His *guru* was Kanakanandideva, who was the recipient of the usual gifts, given for this temple.

The next epigraph[184], from this place, is undated, but is assigned to 1077 A.D., and it also mentions Bhujabala Śāntara as the reigning king. The epigraph records some grant for the Tīrthada *basadi*, built by Paṭṭanasvāmi. This particular temple has already been noticed in connexion with an epigraph of the time of Vīra Śāntara.

A very important epigraph[185], from Humcha, is dated in the Śaka year 999, corresponding to 1077 A.D. It

mentions Nanni Śāntara, the younger brother of Bhujabala Śāntara, as the reigning king and also represents that monarch as a great Jain by faith. This long epigraph also represents the aunt (mother's sister) of Nanni Śāntara viz. Caṭṭaladevī, as a supreme Jain laywoman and mentions the fact that she built, in memory of her dead relatives, a great Jain temple, called by the name, Urvītilaka *jinālaya*. The epigraph also discloses the fact that Caṭṭaladevī also built a number of other temples, and caused a number of tanks to be excavated. She and Nanni Śāntara are further represented as the disciples of Vijaya-Bhaṭṭāraka, belonging to Nandigaṇa and Aruṅgalānvaya. The famous disciple of this Vijaya-Bhaṭṭāraka was Śreyāṁśa Paṇḍita, who was the recipient of the gift for this great temple-complex. Another epigraph[186], of the same date, from the same site, records the gift, made by all the four brothers, viz. Bhujabala, Nanni, Vikrama and Barmadeva and their mother (actually aunt) Caṭṭaladevī, in favour of this temple. The epigraph, mentions Kamalabhadradeva, a prominent disciple of Vijaya-Bhaṭṭāraka, who is also referred to in the earlier epigraph. Two other epigraphs[187], from Humcha, of the same period, mention some gifts by these Śāntara brothers and Caṭṭaladevī in almost identical language. An epigraph[188]. of Śaka 1009, corresponding to 1087 A.D., mentions some gift, for the same temple-complex, by Vikrama Śāntara, the younger bother of Bhujabala and Nanni. The recipient was Ajitasena, who too, was a disciple of Vijaya Bhaṭṭāraka.

The epigraph[189], dated Śaka 1069, corresponding to 1147 A.D., from the same place, of the time of Vikrama Śāntara II, mentions his overlord Jagadekamalla (1138-1151 A.D.), and refers to his sister Pampādevī, who is represented as a great patron of the Digambara Jains. Both Vikrama Śāntara II and Pampādevī are represented as the lay disciples of Ajitasena Paṇḍita. The epigraph refers to some gift, made in favour of Urvītilaka *jinālaya*. The great

Vāsupūjya Siddhāntadeva, who is mentioned in many contemporary Karṇāṭaka epigraphs, is also referred to in the present inscription.

Bandalike, in Shikarpur taluk, was another very important Jain centre of this district, and is recognised as a *tīrtha* in an epigraph[190] of Śaka 840, corresponding to 918 A.D. The earliest Jain epigraph, of our period, from this place is dated in Śaka 996, corresponding to 1074 A.D. It mentions the Cālukya feudatory Permāḍi Udayāditya and his overlord Bhuvanaikamalla, *alias* Someśvara II. The epigraph[191] records a grant by Bhuvanaikamalla for the Śāntinātha temple of this place. The recipient was Kulacandradeva, the disciple of Paramānanata Siddhāntadeva, belonging to the Mūlasaṅgha, Krāṇūra *gaṇa*. That the temple of Śāntinātha at Bandalike or Bāndhavapura (this Sanskrit name of this place is found in several epigraphs) was quite famous, is also apparent from another epigraph[192], found from Chikkamāgadi in the same Shikarpur *taluk* of Shimoga district. According to that epigraph, the Hoysala general Rechana before 1182 A D., visited this place and granted a village for this temple A good description of the temple-complex of Śāntinātha, at this place, will also be found in an epigraph[193] from this place, dated Śaka 1125, corresponding to 1203 A.D It mentions the erection of a *maṇḍapa* by a merchant, called Bodha-Seṭṭi, at the temple of Śāntinātha. The priest Śubhacandra, belonging to Krāṇūra *gaṇa*, was evidently a very influential monk of this area. An important minister of Ballāla II (1173-1220), viz. Malla *alias* Kammaṭa, was also associated with this great temple, according to this epigraph. The death of Śubhacandra is recorded in an epigraph[194], from this site, dated 1213 A.D

From Kuppaṭūru in the same district, we have an epigraph[195] of Śaka 997, corresponding to 1075 A.D. This epigraph mentions a Kadamba prince Kīrtideva and his wife Mālaladevī, who was a great Jain laywoman. This epigraph also incidentally mentions Bandalike (Bandaṇikā) as a great

tīrtha. We are told that the queen, after the washing the feet of Padmanandi of Bandaṇike, granted some gift for the Brahma-jinālaya of Kuppaṭuru (actual spelling is *Kuppaṭūra*). This Brahma-jinālaya, we further learn, was dedicated to Pārśvanātha and was also held in great esteem by the local Brahmin community. Padmanandi belonged to Kundakunda line, Kāṇura *gaṇa* and Tintriṇī *gaccha*.

An epigraph[196] from Taṭṭekere in the same Shimoga district, dated Śaka 1001, corresponding to 1079 A.D., mentions Tribhuvanamalla *alias* Vikramāditya VI as the reigning king and his feudatory Gaṅga-Permāḍideva. It records the construction of a temple and lake by Nokkayya, an officer of that feudatory king at Taṭṭekere. We are further told that Gaṅga-Permāḍi granted some gift for this temple and also that of a nearby place, called Nellavatti. Nokkaya has been described as a disciple of Prabhācandra Siddhāntika of Krāṇūra *gaṇa*, Meshapasbāṇa *gaccha*, belonging to the Mūlasaṅgha. We have another undated epigraph[197] of the time of the same Tribhuvanamalla *alias* Vikramāditya VI from Isur in Shimoga district, which mentions the construction of a Jain temple, and some gift by Biṇeya Bammi Seṭṭi.

Next, we have an interesting epigraph[198] from Ālahaḷḷi in Shimoga *taluk*, which belongs to the Vikrama Cālukya year 37 and mentions Tribhuvanamalla *alias* Vikramāditya VI. It records the construction of a Jina temple by Bācaladevī, one of the queens of Mahāmaṇḍaleśvara Gaṅga-Permāḍideva at Bannikere, dedicated to Pārśvanātha. We are told that this temple was constructed for the use of the monks of the Deśi *gaṇa* and Mūlasaṅgha. A gift was made for that temple, by that queen in presence of all princes of her family. It was entrusted to Śubhacandra, the disciple of Maladhārideva, belonging to Deśi *gaṇa*.

From Dānsale in Tirthahalli *taluk*, we have an epigraph[199] of the time of Vikramāditya VI, dated Śaka 1025, corresponding to 1103 A.D. It refers to Caṭṭaladevī and

Tribhuvanamalla Śāntara and mentions the erection of a Jain temple (*basadi*) by Caṭṭaladevī. The epigraph also refers to Ajitasena Bhaṭṭāraka, belonging to Draviḍa Saṅgha and Aruṅgalānvaya. We have already seen that Caṭṭaladevī was a great Jain lay devotee, and did everything possible for the promotion of the religion of the Jinas. From Nidigi in the same district, we have a record[200], of the Cālukya Vikrama year 42, corresponding to 1117 A.D., recording the erection of a Jain temple by one Barmi-Seṭṭi. Several monks, belonging to Krāṇūra *gaṇa*, Meshapāshāṇa *gaccha*, including Prabhācandra and Śubhakirti are mentioned in this epigraph. We have already seen that Prabhācandra of this *gaccha*, has been mentioned in the epigraph from Taṭṭekere in the same district.

From Purle of the Shimoga *taluk* and district, has been found a fairly big epigraph,[201] dated 1112 A.D., mentioning both Tribhuvanamalla (Vikramāditya VI) and Hoysala Narasiṁha I. It also refers to one Gaṅga-Jinālaya, which was built at Kuruḷi-tīrtha (modern Purle) by Satyagaṅgadeva ; a gift was registered in favour of Mādhavacandradeva. There is also a reference to a *Caityālaya* built at Kuntalāpura, which appears to be another name of Kuruli (Purle). Kuntalāpurā and its Jain temple are mentioned in another Jain epigraph[202] from Purle, dated 1204 A.D., of the time of Hoysala Ballāla II (1173-1220).

An epigraph[203] from Hire Abli of Sorab taluk, in Shimoga district, discloses the name of a local Pārśvanātha temple, which received a grant in 1142 A.D., during the reign of Jagadekamalla (1138-51). The donor was one Pergaḍe Mayduna. It also mentions Daṇḍanāyaka Yogeśvara, who too, was probably a patron of the Jain religion. Hire Abli was known as Āvali in ancient times. The epigraph mentions Vīrasena and Māṇikyasena, belonging to Mūlasaṅgha, Senagaṇa and Pogari *gaccha*.

The above discussion of some of the epigraphs from Shimoga district, proves that this area could boast of a

number of places, intimately connected with Jainism. Some of them will, once more, be noticed in the chapter on Jain *tirthas*. A few places which too, have yielded Jain epigraphs, will also be noticed, in that chapter.

Jain Epigraphs from Chitradurga district :—Not many Jain epigraphs have been discovered from this district of Karnatak. We will take note here of only three Jain epigraphs of this district. The earliest one[204], dated in the Cālukya Vikrama year 53, corresponding to 1128 A.D., was found from Sabnur, situated in Devanagare *taluk*. It refers to the reigning monarch Someśvara III (1126-38), who too, was known as Tribhuvanamalla. The epigraph refers to a temple of Pārśvanātha, which was built at Sambanūru (modern Sabnur), by Kāliyakke, the wife of Daṇḍādhipa Sūrya, a general of Pāṇḍya, a Cālukyan feudatory. The priest of this temple, to whom a gift of land was given, for the maintenance of the temple was Śāntiśayana Paṇḍita, who belonged to the Draviḍa Saṅgha and Aruṅgalānvaya. Several monks of this line, have been mentioned in this epigraph. Both Daṇḍādhipa Sūrya and his wife were great Jain devotees.

The next Jain inscription from Chitradurga district is dated 1154 A.D. It was discovered from Hollakere. This copper plate records[205] the renovation of the dilapidated Śiva temple of this place, dedicated to Sāntinātha, by one Pārśvasena Bhaṭṭāraka of the Mūlasaṅgha. The third Jain inscription[206], from this district, is dated in 1271 A.D., during the reign of the Yādava king Rāmacandra. The epigraph mentions the erection of a Jina temple of the name of Lakshmī *jinālaya* at Betūrū, situated in Devangere *taluk* of Chitradurga district, by one Kūcirāja, a feudatory of Rāmacandra's governor Rāmadeva. This Kūcirāja was certainly a devoted Jain, as his *guru* was Padmasena Bhaṭṭāraka. We are further told that Lakshmī *jinālaya*, built by Kūcirāja, was dedicated to Pārśvanātha. The temple was given by Kūcirāja to the monks of Mūlasaṅgha, Senagaṇa

and Pogaḷe *gaccha*. His *guru* Padmasena became the chief priest of this newly-constructed temple.

Jain Epigraphs from Chikmagalur district :—The district of Chikmagalur has yielded a good number of Jain epigraphs of different periods, The earliest inscription, of our period, comes from Angadi in Mudigere *taluk*. A number of memorial epigraphs of the 10th and the 11th century have been noticed in this place. The earliest one[207] is assigned to circa 990 A.D. This records the death of one Vimalacandra Paṇḍita, belonging to Draviḍa Saṅgha, Koṇḍakunda *anvaya* and Pustaka *gaccha*. The next one is also a memorial tablet[208], which records the death of one Vajrapāṇi, belonging to the same *Saṅgha* and *gaṇa*. This monk has been described here as the *guru* of the king Rājamalla of Gaṅgavāḍi, who is generally identified with the first Hoysala king Sāla. According to yet another memorial tablet from Angadi[209], this Vajrapāṇi belonged to Sūrastha *gaṇa*. This particular epigraph is dated in 1054 A.D., and refers to the reign of Hoysala (Poysala) Vinayāditya, one of the earliest kings of that illustrious dynasty. The epigraph also refers to a Jain temple of the place called Sosavura *basadi* and the gift, given to that temple by Jākiyabbe, the lady disciple of Vajrapāṇi. Sosavūra is probably a corruption of Śaśakapura[210], the oldest name of Angadi. Another memorial tablet[211], from the same place, dated Śaka 984, corresponding to 1062 A.D., mentions Śāntideva, who has been described there as the *guru* of Hoysala Vinayāditya. Another epigraph[212] mentions the erection of a new Jain temple at the same place, in the later part of Śaka 984, corresponding to 1063 A.D., by the son of a master-architect called Māṇika Poysalacāri. Guṇasena Paṇḍita of Mullura was made the new superintendent of this temple. The epigraph[213], dated 1164 A.D., from Aṅgadi mentions a gift by Vijaya Narasiṁha, the Hoysala king (1152-1173) for the *basadi*, built by a merchant at Sosavūra (also spelt *sosevūra*). Another Jain epigraph[214], from this place, dated 1172 A.D., yields the

name of another Jain temple, called Honnaṅgi *basadi*. All these epigraphs from Angadi, not only prove that this place was a great Jain centre from the 10th century onwards, but also was the resident of some influential Jain monks, who were regarded as the preceptors of the Hoysala kings. The association of the early members of the Hoysala dynasty, with the Jain monks, is also proved by other evidences [215]

An epigraph from Sagarkaṭṭe[216] in Mysore district, mentions Vardhamāna *muni*, the disciple of Vādirāja, belonging to Draviḍa Saṅgha, Aruṅgala *anvaya* and Nandigaṇa, as taking part in the Hoysala administration. Its editor assigned it to the 11th century A D. Saletore has identified this Vardhamāna with Sudatta, the Jain sage, who is traditionally associated with the founder of the Hoysala kingdom [217] This Sudatta, is, however, mentioned for the first time, in an an epigraph[218] from Sorab, in Shimoga district, dated 1208 A D. The *guru* of Vardhamāna, viz Vādirāja is definitely known to have flourished in 1025 A.D.[219] Regarding him, we will have something more to say, in the chapter on the Digambara literature A 16th century epigraph from Humcha[220], referred to by Saletore[221], also mentions Vardhamāna as the *guru* of the Hoysalas. A Śravaṇa Belgola epigraph[222] of 1 29 A.D., mentions Śāntideva as the *guru* of Vinayāditya, and we have already seen, that this Śāntideva is mentioned in an Angadi epigraph[223] of 1062 A.D., as the *guru* of the same king. All these evidences go far to prove the intimate association of the Jain monks with the early Hoysala kings. We will see also afterwards, that the later kings of this dynasty also were good patrons of this religious system.

From Kaḍavanti in the same Chikmagalur district, we have an epigraph[224], which has been assigned to 1060 A.D. This inscription mentions a temple called Niravadya Jinālaya and records some gifts for it. We have several epigraphs from Mattāvara in the same district, which prove its close association with the Jain religion. The earliest Jain

epigraph[225] from this place, is dated in the Śaka year 991, corresponding to 1069 A.D. It mentions the fact that during the reign of Vinayāditya, a new temple was built by that king at Mattavūra and some gift was registered on that occasion. We are told that at first the Jain shrine was situated on a hill outside Mattavūra village; afterwards at the request of a merchant called Māṇikaseṭṭi, the king ordered the constructton of a new *basadi* in the village itself. This once more proves that this Hoysala king was a very sincere patron of the religion of the Jinas. The other epigraphs[226], from this place, dated 1116, 1120 and 1143 A D., respectively are all inscribed on memorial tablets.

We have an important Jain epigraph[227] from Hantūru in Mudigere *tāluk* of Chikmagalur district, which is dated in the Śaka year 1052, corresponding to 1130 A.D. The reigning king was Vishṇuvardhana (1106-56). The epigraph praises his daughter Hariyabbarasi, who was a converted Jain and whose *guru* was Gaṇḍavimuka Siddhāntadeva, the disciple o Māghanandi Siddhāntadeva, belonging to Mūlasaṅgha, Kundakundānvaya, Deśigaṇa and Pustakagaccha. We are told that the princess Hariyabbarasi reconstructed the famous Jain temple at Hantiyūra (modern Hantūru) and also granted some gift for the temple, which was entrusted to Gaṇḍavimukta Siddhāntadeva. The epigraph further shows that the princess Hariyabbarasi had the gifted land freed from all kinds of taxes, from the Hoysala king. This also indirectly shows the soft attitude of the Hoysalas towards the Jain religion.

An epigraph[228] from Sindigere of this district, dated Śaka 1060, corresponding to 1138 A.D., of the time of Hoysala Vishṇuvardhana (which mentions Tribhuvanamalla *alias* Someśvara III as his overlord) records some grant for Sindaṅgere *basadi* by Vishṇuvardhana. It also praises his *daṇḍanāyaka* Bharata, who was a great Jain. The epigraph (which is not complete) also mentions Kulacandra of Kundakunda-*anvaya*, his disciple Māghanandi and the latter's

disciple Gaṇḍavimukta, who as we have already noticed, is mentioned in the Hantūru record of Śaka 1052. There is little doubt that all these above-mentioned Digambara saints were greatly respected in the Hoysala kingdom.

An interesting epigraph[229] from Vakkalagere in Kadur *taluk*, dated Śaka 1127, corresponding to 1205 A D., of the time of Ballāla II (1173-1210), the first independent Hoysala monarch, mentions the erection of a Jina temple, called Yekkoṭi *Jinālaya*, at that place (Vokkalugere), by *mahāpradhāna* Amitayya Dannāyaka. The gift was given to Nayakīrti, a Digambara saint. Jain epigraphs have also been found from Kalasa[230] in Mudigere *taluk* and Chikmāgalur[231].

Jain Epigraphs from Tumkur district :—From Tumkur district of Karnatak, have been discovered, a few Jain epigraphs, some of which, are quite important. The only important Jain epigraph[232], of the 11th century, from this district, comes from Haṭṭaṇa in Tiptur *taluk*. It is dated in the Śaka year 1000, corresponding to 1078 A.D. At that time, the sovereign lord was Someśvara II and his Hoysala feudatory has also been mentioned. It records the gift of land and other things for the Nakhara Jinālaya of Haṭṭaṇa. Monks, belonging to Mūlasaṅgha, Deśiya *gaṇa*, Pustaka *gaccha* and Koṇḍakunda *anvaya* have also been referred to in this epigraph. Another short epigraph[233], from this place, of the time of Hoysala Ballāla (1101-1106), mentions a Jain Ācārya, called Śubhacandra.

A fairly long epigraph[234] from Kaidal in Tumkur *taluk* of this district, dated Śaka 1073, corresponding to 1150 A.D, of the time of Hoysala Vishṇuvardhana (1106-1152), discloses the existence of a *sāmanta* called Bācideva, who was a man of great religious catholicity. We are told that this gentleman not only built a Jina temple of the name of Bhīma Jinālaya at Kayḍāḷa (the original name of Kaidal), but also several Brāhmanical temples, including those, dedicated to the gods Śiva and Vishṇu. Bhīma Jinālaya,

we are told, was dedicated to Pārśvanātha and a tank called Mārasamudra was built near it, for the exclusive use of the Jain devotees. Another Jain epigraph[335], of the same Tumkur *taluk*, dated Śaka 1073, corresponding to 1150 A.D., of the time of Hoysala Narasiṁha I (1152-1173), discovered from Panditarahalli, mentions the reconstruction of a dilapidated Jina temple (apparently of the same place). It also mentions the Jain monk Gaṇḍavimuktadeva of Pustaka *gaccha*, Deśiya *gaṇa*, Koṇḍakunda *anvaya* and Mūlasaṅgha, who is undoubtedly identical, with the monk of the same name, noticed in connexion with an epigraph from Hantūru (Chikmagalur district), dated Śaka 1052, mentioned above. This Digambara saint was surely a very influential pontiff of this particular *gaccha* of the 12th century.

From Heggere in Chiknayakanhali *taluk*, was discovered an interesting epigraph[336], dated Śaka 1083, corresponding to 1161 A.D., of the time of Narasiṁha I of the Hoysala dynasty. It also mentions his overlord, the Cālukyan king Bhūlokamalla, who was his nominal suzerin. The identity of this Bhūlokamalla has not yet been settled[337]. This epigraph records the construction of a Jina temple, called Cenna-Pārśva *basadi*, which was obviously dedicated to Pārśvanātha, by Biṭṭideva, the feudatory of Hoysala Narasiṁha I. It also mentions Māṇikanandi Siddhāntadeva, the disciple of of Guṇacandra, as the recipient of the gift, given to that temple. They belonged to Mūlasaṅgha, Deśiya *gaṇa*, Pustaka *gaccha* and Koṇḍakunda *anvaya*, Two short epigraphs[338], on memorial tablets. dated respectively 1163 and 1298 A.D., have also been discovered from the same place. Two memorial tablets[339] from Karahālu in Tumkur *taluk*, dated 1174 A.D. (approximately), record the death of two devoted Jain ladies called Haryaladevī and Hariharadevī respectively.

An epigraph[340] from Māṇṭaniḍugallu in Pavagada *taluk* of this district, dated Śaka 1155, corresponding to 1232 A.D., records the construction of a Jina temple, called Jogava

ṭṭige *basadi* at Niḍugalla, by a chief called Gaṅgena Māreya. We further learn from this epigraph that this temple was dedicated to Lord Pārśvanātha. The epigraph also discloses the names of the monks Padmaprabha Maladhāri-deva and his *guru* Vīranandi, belonging to Mūlasaṅgha, Deśiya *gaṇa*, Koṇḍakunda *anvaya* and Pustaka *gaccha*. Another epigraph[241] from Amarāpura in Sira *taluk*, dated Śaka 1200, corresponding to 1278 A.D., mentions a Jina temple called Brahma-Jinālaya and two monks of Pustaka *gaccha* and Iṅgaḷeśvara *bali*.

Jain Epigraphs from Hassan district: This district of Karnatak, has yielded quite a large number of epigraphs, apart from Śravaṇa Belgola. Before we discuss the epigraphs of that famous place, of our period, we have to take note of the Jain epigraphs, from other places of this district. The earliest epigraph, which has been assigned to 1060 A.D., comes from Somavāra of Arkalgud *taluk*, and it gives the name of Guṇasena Paṇḍita, belonging to Draviḍa *gaṇa*, Nandi Saṅgha and Aruṅgala *anvaya*. He is further described as the *guru* of the queen Ecaladevī[242] A few other short epigraphs[243], of this place, yield the names of a number of Jain monks and an unnamed Jain temple (*Jaina-geha*). From Madalāpura in the same *taluk*, has been discovered an epigraph[244], which has been assigned to 1080 A.D., and which also yields the name of a temple, called Arakere *basadi* and associates Amalacandra Bhaṭṭāraka and his *guru* Kalācandra Siddhāntadeva with this *basadi*.

The well-known Belur, in this district, has yielded a few epigraphs, which prove that this place was once associated with Jainism. However, among the epigraphs, discovered from this place, only one, deserves notice. A long epigraph[245] (The first part of which is missing), from this place dated Śaka 1059, corresponding to 1137 A.D., eulogises the achievements of Vishṇu *daṇḍādhipa*, who was a general of Hoysala Vishṇuvarvardhana. This general was a great Jain and built, according to this epigraph, a magnificent

Jina temple, named after the Hoysala king called Vishṇuvardhana Jinālaya in the capital Dorasamudra. His *guru* Śrīpāla Traividyadeva was a great logician of those days and the gifts, recorded in this epigraph, were given to him. The epigraph proves that the king Vishṇuvardhana himself, was also associated with this gift.

Mugulūr in Hassan *taluk* was a great seat of Jainism in the 12th century. The earliest epigraph[246], from this place, records the death of Vāsupūjya, who as we learn from another epigraph[247], from this place, belonged to the spiritual lineage of Śrīpāla Traivdyadeva, who has been mentioned in the Belur epigraph, referred to above. The Mugulura epigraph[248] of 1147 A D., of the reign of Vishṇuvardhana, records the fact that at Muguḷi (the old name of this place), a merchant, called Govinda, built a Jina temple. His *guru* was Vāsupūjya II of the same spiritual line. We are further told that the father of this Govinda had built another Jina temple at Dorasamudra. The gift for the temple built by Govinda, was given to Vāsupūjya II.

An epigraph[249] from Muttatti, in the same Hassan *taluk*, assigned to 1120 A.D, informs us that Vinayāditya, a general of Vishṇuvardhana, built a Jina temple at this place, and gave it the name of Hoysala Jinālaya. The gift for the temple was given to Prabhācandra Siddhāntadeva, ho was the disciple of Meghacandra, belonging to Pustaka *gaccha* and Kundakunda *anvaya* af Deśi *gaṇa* and Mūlasaṅgha.

Let us now turn our attention to the epigraphs, of the capital Dorasamudra, now known as Halebid. The earliest epigraph from this place, are two small, mutilated inscriptions[250], which have been assigned to the 11th century. One of them yields the name 'Puṇisa Jinālaya' and another refers to a Pārśva icon. However, the most important epigraph[251], of this place, is that dated in 1133 A.D., of the time of the famous Hoysala king Vishṇuvardhana. The epigraph mentions both Gaṅgarāja, the famous Jain general (*daṇḍanāyaka*) and his equally illustrious son, the general

(*camūpa*) Boppa. This epigraph pays a glowly tribute to Gaṅgarāja, who was not only, one of the greatest generals of South India, of the 12th century, but also a supreme supporter of The Jain religious system. He is also represented as rebuilding thousands of dilapidated Jain temples of Gaṅgavāḍi, which became a second Kopaṇa (the great Jain centre). His son Boppa, according to this epigraph, built a great Jain temple at Dorasamudra, in memory of his illustrious father. This temple was consecrated by the sage Nayakīrti Siddhānta Cakravartī. We are further told that the *guru* of Boppa was Śubhacandra, who belonged to Koṇḍakunda *anvaya* and the latter was the disciple of Prabhācandradeva Saiddhāntika. Then, we are told, that Vishṇuvardhana himself, was once so impressed by this temple, that he changed its original name viz Drohagharaṭṭa Jinālaya and christened it Vijaya-Pārśvadeva *basadi* and also granted some gift for it. Some other gifts, by other persons, are also recorded in the epigraph.

Vijaya-Pārśva Jinālaya was not the only Jain temple of Dorasamudra. Epigraphs, discovered in this place, mention, at least, two more Jain shrines. The temple of Śāntinātha at Dorasamudra, is mentioned in a late 12th century epigraph[252] from Halebid According to that epigraph, some gift was registered, for this temple, in 1196 A.D., by some merchants of Dorasamudra. At that time, Ballāla II was the reigning king. It also mentions Bālacandra Siddhāntadeva and his disciple Rāmacandra. The latter was the recipient of the gift, given for this temple. This temple of Śāntinātha is also mentioned in another epigraph of the 12th century[252].

At least one epigraph, of the 13th century, mentions the famous Vijaya-Pārśva Jinālaya, built by Boppadeva at Dorasamudra. An inscription[253] from Halebid, dated Śaka 1177, corresponding to 1255 A D., informs us that Narasiṁha III, the son of Someśa (Someśvara), the Hoysala king, visited this temple, built by Boppadeva, and granted some

gift for it. We have already seen that there were at least two other Jina temples at Dorasamudra, one built by the merchant Govinda in the 1st half of the 12th century, during the reign of Vishnuvardhana, and the second called Punisa Jinālaya, was built probably in the 11th century. We will see, in connexion with the epigraphs of Śravaṇa Belgola, that the Hoysala kings and their relatives gave parennial support to the cause of the religion of the Jinas.

Heragu, in Hassan *taluk*, was another great centre of Jainism from the 12th century. According to an epigraph[254] dated Śaka 1077, corresponding 1155 A.D., of the reign of Narasiṁha I (1152- 173), a temple of the name of Cenna Pārśvanātha, was built by Jakkabbe, the wife of the general Cābimayya. Nayakīrti of Pustaka *gaccha* was her guru. Other epigraphs from this place, are known. The first, dated 1174 A.D[255], of the reign of Ballāla II (1173-1220), records a gift for Cenna Pārśvanātha temple by the king himself, who was surely interested in the religion of Jinas. The second[256], dated 1177 A.D, also refers to some gift for this Pārśva temple by two ordinary individuals.

An epigraph[257] from Karugund in Arsikere *taluk*, dated Śaka 1080, corresponding to 1158 A.D., of the reign of Narasiṁha I, informs us that one Śāntiyaṇa, a petty chief, built a Jina temple at Karikuṇḍa (the earlier name of Karugund), and made some gift to this temple, which was entrusted to Mallisheṇa Paṇḍita, the disciple of the well-known Vāsūpujya II, who in his turn, was the disciple of the Śrīpāla Traividya, about whom, we have already said a few things. From the same *taluk*, has been discovered, another epigraph, from a place called Bandūra[258], which is dated in Śaka 1090, corresponding to 1168 A.D., and mentions Ballāla II, as the reigning king (although his father Narasiṁha I was still alive) and records the construction of a temple, dedicated to Pārśva, at Bandavura (the earlier name of Bandūra), built by two merchants, called Mādirāja and Saṅka-Seṭṭi. The monks, belonging to

the Aruṅgala *anvaya*, including Mallisheṇa, Śrīpāla Traividya and his disciple Vāsupūjya II are also mentioned here, which once more, proves that the Digambara monks, of this line, were indeed extremely influential in the Hoysala kingdom. We are further told that the icon of Pārśva, in this temple, was built by Pushpasena *muni*, who was one of the disciples of Vāsupūjya II. Another disciple of Vāsupūjya II, namely Vṛshabhanātha, was made the priest of the temple.

These great Jain saints of the Aruṅgala *anvaya* are, once more, mentioned in the Markulī epigraph[339], from Hassan *taluk*, dated Śaka 1095, corresponding to 1173 A.D., of the reign of Ballāla II (1173-1220). This epigraph informs us that Bucimayya, a dignitary of the court of Ballāla II, built a temple, called Trikuṭa Jinālaya at Marikalī (the earlier name of Markulī) and made some gift, which was entrusted to Vāsāpūjya II, the celebrated disciple of Śrīpala Traividya.

From Arsikere, has been discovered, an epigraph[340], dated Śaka 1141, corresponding to 1219 A.D., of the reign of Ballāla II (1173-1220), the famous Hoysala king. It records the construction of the celebrated Sahasrakūṭa Jinālaya at Arasiyakere by Recarasa, a minister of Kalacurya stock. The gift was given by him to Sāgaranandi Siddhāntadeva, the disciple of Śubhacandra Traividya, who was the disciple of Māghanandi Siddhāntadeva, belonging to Pustaka *gaccha* and Iṅgaleśvara *bali*. We are further told, in this epigraph, that the Jain devotees of this town, also built another Jina temple at an enormous cost. Another temple, dedicated to Śāntinātha, was also built by the people of this town.

An epigraph[341] from Hirehalli, in Belur *taluk*, dated 1170, corresponding to 1248 A.D., mentions the construction of a shrine, dedicated to a Jain monk, called Perumāledeva by a chief called, Ādi-Gavuṇḍa. Another epigraph[342], dated 1257 A.D , from this place, is known. It also men-

tions the *jinālaya*, built by Ādi-Gavuṇḍa. This epigraph records the construction of another Jina temple. From Gorur also, we have a Jain epigraph[263], which refers to the construction of a *basadi* at Goravūra. The epigraph is assigned to the 12th century. Let us now turn our attention to the epigraphs of the famous Śravaṇa Belgola of our period.

A very good number of epigraphs, from Śravaṇa Belgola, in Hassan district, of our period, are known. In a few epigraphs, some Western Cālukya kings are indirectly mentioned. In one epigraph[264], dated 1100 A.D., we are told, that the monk Guṇacandra, was the worshipper of the feet of Mallikāmoda Śāntīśa in Balipura. We have already seen that Balipura or Balgambe, was well-known for its Śāntirātha temple[265], and the present epigraph proves that the Śāntinātha temple of that famous *tīrtha*, was originally built by Jayasiṁha II (1015-1043), who had the title of *Mallikāmoda*.[266] The present Śravaṇa Belgola epigraph also states that the Jain *muni* Vāsavacandra was given the title of *Bāla-Sarasvatī* in the Cālukyan capital. Another epigraph from this place[267], dated 1129 A.D., informs us that the Jain philosopher Vādirāja, was honoured by Jayasiṁha II and another Jain *muni*, called Svāmi, got the title of *Śabda Caturmukha* from Āhavamalla or Someśvara I (1043-68).

However, the majority of the epigraphs, of our period, from Śravaṇa Belgola, are connected with the activities of the kings, queens and generals of the famous Hoysala dynasty. We have already seen that the Jain monks took active interest in the internal affairs of the Hoysalas, from the very beginning of their rule. Quite a number of epigraphs from Humcha[268], show that the early kings of this dynasty, were favoured by the Jain goddess Padmāvatī. The first important epigraph[269], of our period, from Śravaṇa Belgola, is dated in 1123 A.D. The epigraph opens with the praise of Prabhācandra, the disciple of

Meghacandra Traividya. Both these monks are mentioned in some other epigraphs[370], which have already been discussed. It records the erection of a Jina temple, by the queen Śāntaladevī, called by the rather curious name Savatigandhavāraṇabasti. According to this epigraph, Śāntaladevī, the queen of Hoysala king Vishṇuvardhana, was the daughter of Mārasiṁha and Macikabbe. She has been described as a rampart to the Jain faith and as a rutting elephant to ill-mannered co-wives (*udvṛtta-savati-gandhavāraṇa*), and this apparently gave its name to the temple, erected by the queen. We are told, that the garden, which she granted, to the temple, was obtained from her husband, the king Vishṇuvardhana himself.

The death of Śāntaladevī is mentioned in several epigraphs, including one of 1131 A.D.[371] We are told that the father of this great lady was a devotee of Śiva, and her mother, a Jain devotee and Prabhācandra was the *guru* of both the daughter and the mother. The mother Mācikabbe, we are told, died by fasting at Belgola.

An earlier epigraph[372], dated 1117 A.D., from this place, records the erection of a Jina temple, by two merchants and yields the name of the Jain sage Bhānukīrti. However, the most dominating figure, of that time, was Gaṅgarāja, the Jain general of Vishṇuvardhana, who was undoubtedly one of the greatest champions of the Jain faith of the 12th century, in South India. Several epigraphs, from Śravaṇa Belgola, describe his passion and love for the religion of the Tīrthaṅkaras. An epigraph[373], of 1118 A.D., describes Gaṅgarāja as the lay disciple of Śubhacandra Siddhāntadeva, who was the disciple of *Kukkuṭāsana* Maladhārideva of the Pustaka *gaccha*, belonging to the Deśī *gaṇa* of the Mūla-saṅgha and Koṇḍakunda *anvaya*. We are told in this epigraph, that Gaṅgarāja renovated all the Jina temples of Gaṅgavāḍi, "wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had Jina temples made." Another

epigraph[274], from the same place, dated 1120 A.D., describes him "as a moon in raising the volume of the milk ocean, the Jain religion". The same epigraph tells us that his father's *guru* was Kanakanandi of Muḷḷur (Coorg). From another epigraph[275], of this place, we learn that Gaṅgarāja, built the town of Jinanāthapura (one mile from Belgola). It appears that he obtained permission from Vishṇuvardhana, to make a grant for the temple. Two epigraphs[276], state that this valiant general obtained from Vishṇuvardhana, the village of Parama and granted to the Jain temples, erected by his mother Pocaladevī and his wife Lakshmidevī, both of whom were great Jain lay devotees. Three epigraphs[277], from the same place (i.e. Belgola), state that Gaṅgarāja, after his victory at Taḷakāḍ, obtained the village of Govindavāḍi from the king (Vishṇuvardhana) and granted it for the worship of Gommaṭeśvara. This grant was made, after washing the feet of his *guru* Śubhacandra Siddhāntadeva.

A short epigraph[278], from Belgola, states that an epitaph was set up by Lakshmī, the wife of Gaṅgarāja, to commemorate the death of her brother Būcana, a disciple of Śubhacandra. Another epitaph[279], was set up by Gaṅgarāja and Lakshmī in 1115 A.D., to commemorate the death of Meghacandra, a prominent Jain monk, who had a great disciple in Prabhācandra Siddhāntadeva. From the same epigraph, we learn, that by restoring innumerable Jain temples, in all places, to their former condition, he converted the Gaṅgavāḍi, 96000, into Kopaṇa (a great Jain *tīrtha*). This particular expression, regarding Gaṅgarāja, occurs in several epigraphs[280], including one from Halebid, already noted.[281]

Three other epigraphs[282], from Belgola, record the setting up of epigraphs by Gaṅgarāja, for his mother Pocikabbe, his wife Lakshmī and *guru* Śubhacandra, who died in 1120, 1121 and 1123 A.D., respectively. Some of

other pious act of Gaṅgarāja, will be discussed in connexion with the discussion of the Jain epigraphs of other districts.

Another general of Vishṇuvardhana, viz. Bharata, was also a devout Jain, and like Gaṅgarāja, built new Jina temples, everywhere in Gaṅgavāḍi. According to an epigraph[283], from Belgola, dated 1160 A.D, he built 80 new *basadis* and renovated 200 Jina temples in Gaṅgavāḍi. This Bharata was a lay disciple of the well-known Gaṇḍa-vimukta Siddhāntadeva.[284]

Hulla, a treasurer (*bhāṇḍāri*) of Narasiṁha I (1152-1173), was another great Jain of the 12th century, and is mentioned in several Śravaṇa Belgola epigraphs, of the time of Narasiṁha and Ballāla II. According to one inscription[285], he even served Vishṇuvardhana. An epigraph[286], of 1159 A.D., informs us that the treasurer Hulla, erected at Belgola, a temple, dedicated to 24 Tīrthaṅkaras and it was popularly known as Bhāṇḍāri *bassādi*. His *guru*, according to the same epigraph, was Maladhāri Svāmi. The epigraph also records the visit of Narasiṁha I to Belgola, who paid homage to Gomaṭeśvara and also visited the Caturviṁśati temple, built by Hulla. The king, we are told, gave it a second name viz. Bhavyacūḍāmaṇi, after Hulla's title Samyaktva-Cūḍāmaṇi, and granted the village Savaṇeru to it, to provide for gifts, repairs, worship etc. The record closes with the statement that Hulla made over the village Savaṇeru to Bhānukīrti of the Pustaka *gaccha*, Deśiya *gaṇa* and Mūlasaṅgha. One epigraph[287], dated 1159, mentions Hulla, as the third great promoter of the Jain faith, after Cāmuṇḍrāya and Gaṅgarāja. The same epigraph refers to the restoration of two Jina temples at Baṅkāpura by Hulla. His religious activities also embraced Kopaṇa. Mahāmaṇḍalācārya Nayakīrti, the disciple of Guṇacandra, was made the *ācārya* of the Caturviṁśati temple, set up by Hulla. Narasiṁha I's visit to Belgola is also mentioned in a late epigraph[288], dated 1175 A.D., which states that he granted, along with the village Savaṇeru, the two villages Bekka

and Kaggere also. The gift of these three villages were confirmed by Ballāla II, according to the present epigraph, at the request of Hulla, who granted them to provide for the worship of Gommaṭa, Pārśva and 24 Tīrthaṅkaras.[289] According to another epitaph[290], dated 1163 A.D., Hulla made an epitaph of his *guru, mahāmaṇḍalācārya* Devakīrti Paṇḍitadeva. Another epigraph[291] mentions Hulla's wife Padmāvatī.

Several important Śravaṇa Belgola epigraphs were incised during the reign of Narasiṁha's successor Ballāla II. We have just referred to his epigraph of 1175 A.D. That inscription mentions Adhyātmi Bālacandra, the disciple of Nayakīrti. This Bālacandra is also described as a great promoter of the Jain faith in this epigraph.[292] An epigraph of 1181 A.D.[293], records the erection of Pārśvanātha *basadi* at Belgola by Āciyakka, the wife of Ballala II's minister Candramauli. Although Āciyakka was a devout Jain and a disciple of the great Nayakīrti, her husband Candramauli has been described, in this epigraph, as a Śaiva. It was, at his request, that Ballāla II, granted the village of Bommeṇahalli for the god Pārśvanātha, set up by Āciyakka, also called Acaladevi[294]. This particular epigraph of Belgola also informs us, that Nayakīrti had celebrated disciples like Bālacandra, Bhānukīrti, Prabhācandra, Māghanandi, Padmanandi and Nemicandra.

An important epigraph[295], from Belgoḷa of the reign of Ballāḷa II, dated 1195 A.D., records the pious works of Nāgadeva, the *paṭṭanasvāmi* of that king. We are told, that Nāgadeva made a dancing hall in front of the temple of Pārśvanātha and another dancing hall in front of Kamaṭha Pārśva *basti*. However, his greatest achievement was the construction of the famaus Nagara Jinālaya. The epigraph also records some grants, by the merchants of Belgola, for this particular Jain shrine. According to another epigraph[296], dated 1200 A.D, Nāgadeva, caused a tank called Nāgasamudra to be excavated, and he also built a new

garden. The land for that garden was provided by Bhānukīrti, Prabhācandra and Nemicandra, the three disciples of Nayakīrti, with the condition, that he should pay four *gadyāṇas* (gold coins), every year, for the worship of Gommaṭeśvara.

An epigraph[297] from Belgola, mentions that general Recimayya, set up a temple of Śāntinātha at Jinanāthapura, which, as we have already seen, was built by Gaṅgarāja. We further learn that this temple was made over to Sāgaranandi, the disciple of Śubhacandra Traividya, who was the disciple of Māghanandi, connected with Sāvanta *basadi* of Kollāpura. Though the king is not mentioned here, we know from two epigraphs[298], of Hassan and Shimoga districts that Recimayya was a general under Ballāla II.

An epigraph[299], from Belgola dated 1231, of the time of Narasiṁha II (1220-1234 A.D.), records that Gommaṭaseṭṭi, the son of Padumaseṭṭi, who was a lay disciple of Nayakīrti's disciple Adhyātmi Bālacandra, made a money grant for Gommaṭeśvara. From an epigraph[300], dated 1273 A.D., we learn that Śambhudeva and other merchants of Belgola, granted certain lands, which they had purchased from Mahāmaṇḍalācārya Nayakīrti's disciple Candraprabha, to provide for milk offering to Gommaṭeśvara and the 24 Tīrthaṅkaras of the enclosure. The ruling king, at that time, was Narasiṁha III. Another Jain epigraph[301], is also generally assigned to the reign of this king. This inscription mentions a Jain teacher, called Māghanandi, belonging to the Balātkāra *gaṇa*, and described as a disciple of Kumudacandra. This Māghanandi is further described, in this epigraph, as the royal *guru* of the reigning Hoysala king, who is probably no other than Narasiṁha III. This inscription also refers to the Nagara Jinālaya of Belgola, which according to this epigraph, was dedicated to Ādinātha. A grant is recorded, in this epigraph, for this *jinālaya*, by the merchants of the town. These merchants have been represented as the disciples of Māghanandi.

Jain Epigraphs from Mandya district : The earliest Jain epigraph[802] of our period, assigned to *circa* 1000 A.D., has been found from Mutsandra in Nagamangala *taluk* of this (Mandya) district. This short epigraph refers to a temple called Coka Jinālaya. Next, we have an epigraph[803], from Belūru in Mandya *taluk*, dated Śaka 944, corresponding to 1022 A.D., in the reign of Gaṅga-Permanadi. It refers to the construction of new Jina temple (*nava-jinālaya*). Next important Jain epigraph[804], from this district, has been found from Tippur in Malavalli *taluk*, dated 1039, corresponding to 1117 A.D., in the reign of the famous Hoysala king Vishṇuvardhana. It mentions the fact that, with the permission of his king, the great Gaṅgarāja donated the village of Tippūra to Meghacandra Siddāntadeva, belonging to Mūlasaṅgha, Kāṇūra *gaṇa* and Tintriṇika *gaccha*.

A number of epigraphs from Kambadahaḷḷi in Nagamangala *taluk* are known, which show that from the early 12th century, this place became a centre of Jainism. According to an epigraph[805] of 1118 A.D., of the time of Hoysala Vishṇuvardhana, his famous Jain general Gaṅgarāja, obtained this place from the king, and gave it to Śubhacandra his *guru*. Probably after this date, this place became a J in *tīrtha* and several Jina temples were constructed here. An epigraph[806] of about 1120 A.D., is actually an epitaph of two Jain ladies viz. Rukamabbe and Jakabbe, who were the lay disciples of Prabhācandra, belonging to Koṇḍakunda *anvaya*, Deśiya *gaṇa*, Pustaka *gaccha* and Mūlasaṅgha. An epigraph[807] of about 1130, records the construction of a Jina temple, dedicated to Śāntinātha at this place by Boppa, the illustrious son of the great Gaṅgarāja. Boppa, as we have already seen, constructed a temple at Halebid, in memory of his father, in 1133 A.D.[808]. Another epigraph[809], from this place dated 1145 A.D., records some grant for the Śāntīś vara *basadi* (apparently identical with the temple, built by Boppa) of this place, by Mariyane and Bharatimayya, the two generals of the Hoysalas. Both the generals were the lay

disciples of the monk Gaṇḍavimukta, who has already been mentioned in connexion with the religious activities of other persons in the Hoysala kingdom. Another epigraph[810], from this place, dated Śaka 1089, corresponding to 1167 A.D., indirectly proves that this place was not only a Jain *tīrtha*, but it had educational institutes, where the students, interested in Jainism, were given lessons It further shows that the temples of this place, remained under the control of the monks of Mūlasaṅgha, Deśiya *gaṇa*, Pustaka *gaccha* and Koṇḍakunda *anvaya*. There is also a reference to Hanasoge, which was a great Jain centre, as we will see afterwards, in this chapter

From Sukadare in Nagamangala *taluk*, we have a Jain epigraph[811], which is assigned to 11 0 A D, of the tim of Vishṇuvardhana and which mentions Jakkiseṭṭi, a great Jain merchant. According to this epigraph, Jakkiseṭṭi constructed a Jina temple, at his village Sukadare and also a tank His *guru* was Ajitasena of Drāviḍa Saṅgha The gift was entrusted to the monk Dayāpāladeva. Another undated epigraph[812], but assigned to 1125 A.D., was discovered from Hosahoḷḷu in Krishnarajapet *taluk*, of this district. It records that during the rule of Vishṇuvardhana, Noḷabi Seṭṭi, donated a village, a tank, a *dānaśālā* and various other things for the Trikuṭa-Jinālaya, constructed by Dembikabbe to his *guru*, the well-known Śubhacandradeva, the *guru* of so many illustrious personalities of the 12th-century Karnatak. We have already seen that this Śubhacandra was the disciple of *Kukkuṭāsana* Maladhārideva.

Another epigraph[813], of the reign of Vishṇuvardhana, dated 1131 A.D., discovered fro Ābalwādi in Mandya *taluk*, records the construction of a Jina temple, by a Jain layman, called Mallinātha, who was a lay disciple of the monks of the Mūlasaṅgha, Deśiya *gaṇa* and Pustaka *gaccha*. From Kasalageri in Nagamangala taluk, we have an interesting epigraph[814], dated Śaka 1064, corresponding to 1142 A.D., of the reign of Vishṇuvardhana. It records the construction

of a big *Jinālaya* by a *Sāmanta* of Vishṇuvardhana, which was known as Ekkoṭi Jinālaya, dedicated to Pārśva. A gift of a village is also recorded and the recipient was Brahmadeva, belonging to Mūlasaṅgha and Sūrastha *gaṇa*. From Bogāḍi in Nagamangala *taluk*, we have two epigraphs. The first [815], assigned to 1145 A.D., refers to a Jain shrine, called Karaṇa Jinālaya at Bhogavatī (modern Bogāḍi), which was under the control of the well-known line of Ajitasena and Śrīpāla Traividya. It refers to the reigning king Vishṇuvardhana. From the second epigraph [816], of this place, we learn that this Karaṇa Jinālaya was dedicated to Pārśva. The epigraph is dated in the Śaka year 1095, corresponding to 1173 A.D., and the reigning king was Ballāla II. It records some gifts for the monk Padmaprabha, who also belonged to the line of the illustrious monks, mentioned in the earlier epigraph. The donor was *mahāpradhāna, sarvādhikāri* Heggaḍe, a loyal officer of Ballāla II. From Yalladāhalli, in the same Nagamangala taluk, we have an epigraph [817], dated 1254 A.D., of the time of Narasiṁha I, which mentions an officer called Devarāja, who belonged to a Jain family and who built a Jina temple, at a place called Sūranahalli (the former name of Yalladāhalli), which afterwards was given the name of Pārśvapura, by the king himself. The temple, therefore, was dedicated to Lord Pārśvanātha. A gift was also registered, which was given to Municandra, belonging to Pustaka *gaccha* and described as the disciple of Narendrakīrti Traividya, an authority on *tarka* and *Vyākaraṇa.*

Two Jina temples called respectively Māṇikyadoḷalu *basadi* and Koḍehāḷa *basadi* are mentioned in two epigraphs [818], of Mandya district, found respectively from Basti (Krishnarajapet *taluk*) and Kyātanahalli (Srirangapatna *taluk*). Both are dated in the 12th century.

An interesting epigraph from Haṭaṇa [819], in Nagamangala *taluk*, dated Śaka 1100, corresponding to 1178 A.D., of the time of Ballāla II, mentions a merchant, called

Sovisetti, who belonged to a family of dedicated Jains, and who, according to the present epigraph, built a temple of Pārśvanātha and made some gift, which was given to Bālacandradeva, who belonged to Pustaka *gaccha*. The long and interesting epigraph[320], from Aḷesandra in Nagamangala *taluk*, dated Śaka 1105, corresponding to 1183 A.D, of the reign of Ballāla II, records the erection of a Pārśva temple at Sindaghaṭṭa by Śāntaladevī, the daughter of the famous general Bharata. It also records some grant, for two other Jina temples, situated respectively at Aṇuvasamudra (modern Aḷesandra) and Cākeyanahalli, which was given to Devacandra Paṇḍita, the disciple of Gaṇḍavimukta Siddhāntadeva, who in his turn, was the disciple of Māghanandi Siddhāntadeva, belonging to Kollāpura. He was of Pustaka *gaccha* and Iṅgaleśvara *baḷi*. We have already come across this great Māghanandi of Kollāpura, in connexion with the Jain epigraphs of the Śilāhāras of Kolhapur, in the first chapter of the present work.[321]

From Daḍaga in the same district, there is an undated epigraph[322], which refers to five Jina temples of Daḍiganakere (the ancient name of Daḍaga). A temple, dedicated Bāhubali, at that place, received some gift from two generals of Vishṇuvardhana viz. Bharata and Mariyane The recipient was Meghacandra, the disciple of Munibhadra, who belonged to Kāṇura *gaṇa* and Tintriṇika *gaccha*. An epigraph[323], from Kalegere, of the time of Narasiṁha III, refers to Śāntinātha temple of Dorasamudra, which has already been noticed. This temple received some gift from the king himself, and it was entrusted to Māghanandi, the disciple of Kumudacandra, who belonged to Balātkāra *gaṇa* and Mūlasaṅgha. There is also a very useful list, in this epigraph, of the several spiritual predecessors of these monks.

Jain Epigraphs from Mysore district: Quite a few important Jain epigraphs from Mysore district are known. A place called, Cikka Hanasoge, in this district, was a

great centre of Jainism, from the last quarter of the 9th century A.D. According to a tradition[324], it had once 64 Jina temples. And this tradition is recorded in an epigraph[325], of *circa* 1100 A.D. The earliest epigraph[326], from this place, is assigned to the early 10th century A.D. It records the death of Śrīdharadeva, who belonged to Panasoge *śākhā*. Panasoge is the ancient name of Hanasoge and the reference to this *śākhā* shows that, probably from a much earlier period, it was looked upon as a Jain *tīrtha*. Another epigraph[327], of the same period, records the death of a lady called Jakkiyabbe, who according to Saletore[328], should be identified with the Jain queen, of the same name, mentioned in an epigraph of 911 A.D.[329] Another epigraph[330], from Chikka-Hanasoge of about the same time, refers to the death of Elācārya, a celebrated Jain monk. A single-line inscription[331], of about 1025 A.D., mentions a Jina temple called Rājendra Cola *jinālaya*.

Next, we have a short epigraph[332], of about 1060 A.D., which refers to the erection of a Jina temple, dedicated to the monks of the Pustaka *gaccha*, by Vīra Rājendra Nanni Caṅgālva. Another epigraph[333], from Hanasoge, of about the same date, gives us the rather curious information that formerly the Jain *tīrtha*, at that place, was in existence, during Dāśarathi Rāma, and afterwards during Vikramāditya, the enemy of the Śakas. This indicates that Hanasoge or Panasoge was looked upon as an old Jain *tīrtha*, as early as the 11th century A.D. The present epigraph further represents Nanni Caṅgālvadeva as the builder of a new *basadi* of this place. It also associates Mārasiṁha with this place, and this Mārasiṁha is no other than the great Jain king Mārasiṁha III (960-974), who lived and died a dedicated Jain[334].

Next, we have an epigraph[335] of about 1080 A.D., which mentions Dāmanandi Bhaṭṭāraka of Deśiya *gaṇa*, Pustaka *gaccha* and Koṇḍakunda *anvaya*, as the monk in charge of all the 64 Jina temples (*basadi*) of Panasoge. He is further

represented as the teacher of Divākaranandi Siddhāntadeva. We have already seen that this famous Jain *tīrtha* was, from the beginning, in possession of the monks of the Pustaka *gaccha*. These monks, and a few others of the same Koṇḍakunda *anvaya*, are mentioned in an epigraph, from this place, dated Śaka 1021, corresponding to 1099 A.D.[336] It appears that the earliest sage of this line viz. Purṇacandra, flourished about 1000 A.D. This epigraph records a gift of 30 *gadyānas* (gold coins) to a temple of this place, by Besavaveganti, the lay female disciple of Divākaranandi. It should further be noted that Hanasoge *bali* afterwards became a sub sect of the Pustaka *gaccha* and the monks of this line are mentioned in several epigraphs of Karnatak.[337]

An epigraph[338], from Cāmarājanagara, dated Śaka 1039, corresponding to 1117 A.D., mentions a famous officer-cum-minister of Vishṇuvardhana called Puṇisa, who is represented in this beautiful epigraph, as a great general and a dedicated Jain. We are told that he beautified 96 00 Jina temples of Gaṅgavāḍi. We are further told that Puṇisa, built at this place (Cāmarājanagara), a Jina temple of the name of Trikuṭa *basadi* and donated some land for it. This general Puṇisa apparently built another Jina temple at Halebid, called Puṇisa Jinālaya, which has already been noticed, and which is mentioned in a recently-discovered epigraph.[339] He is also mentioned in an epigraph[340] from Belur and another[341], from Basti Hoskote (Mandya district.)

An epigraph from Śravaṇahalli of the early 12th century, of the time of Hoysala Vishṇuvardhana[342], mentions the gift of a village for Vīra Koṅgālva Jinālaya by the queen Cantaladevī and her friend Duddamalla. The recipient was Prabhācandra Siddhāntadeva, the disciple of Meghacandra Traividya of Pustaka *gaccha* and Desiya *gaṇa*. These two monks, as we have already noticed, are mentioned in several Jain epigraphs of the Hoysala period. A short mutilated epigraph[343], of about 1170 A.D., from Mūḍahalli, in Nanjangud *taluk*, praises the *anvaya* of

Aruṅgala, belonging to Nandisaṅgha. Another epigraph[844] from Maleyūr in Chamrajnagar *taluk*, dated Śaka 1103, corresponding to 1181 A D, mentions a temple, dedicated to Pārśvanātha at Kanakācala and also records the gift of a village by a lady called Cikkatāyī. The name of the village wa Kinnarīpurā.

From Basavanapura in Narasipur *taluk*, was discovered an epigrah, dated Śaka 1105, corresponding to 1183 A D[845]. This epigraph gives an authentic list of the predecessors of Candraprabha Muninātha, belonging to Draviḍa Saṅgha, Aruṅgala *anvaya* and Nandisaṅgha, who died in the above-mentioned year It mentions Samantabhadra, Kumārasena, Cintāmaṇi, Cūḍāmaṇi, Maheśvara, Śāntideva, Akalaṅka (who defeated the Buddhists), Pushpasena, Vimalacandra, Indranandi (the author of the *Jvālinikalpa*), Paravādimalla (a contemporary of Kṛishṇarāja). After this, a large part of the rock, bearing this epigraph, has been effaced, and then comes the names of Maladhāri, Ajitasena I, Candraprabha, Ajitasena II, Samayadivākara and Sūri Candraprabha.

Then we should refer to an epigraph[846], from Gundlupet, dated Śaka 1118, corresponding to 1196 AD It mentions the erection of a *jinālaya* by Goravagavuṇḍa, a petty feudatory under Ballāla II at Tuppura, which was given to the monks of Aruṅgala *anvaya* and Nandisaṅgha.

Jain Epigraphs from other areas of Karnatak : Some other areas of the present Karnatak, have also yielded a good number of Jain epigraphs and antiquities. The Coorg area was once a stronghold of Jainism. Let us first take note of the Jain epigraphs from Mercara *taluk*. In the earlier volume of the present work[847], we discussed the spurious Mercara copper plates, which were forged in the early mediaeval period. The second epigraph from Mercara[848], is assigned to the second half of the 12th century. It mentions the consecration of an image of Śāntinātha by Māghanandi of Tātaṅgi, belonging to Mūlasaṅgha, Deśiya *gaṇa* and Pustaka *gaccha*. Another Śāntinātha image

epigraph from the same place[849], is assigned to the 12th century, and mentions Hariścandradeva of the above-mentioned *saṅgha* and *anvaya*. A third image epigraph[850], from the same place, discloses the name of the donor Hariyaṇṇa Heggaḍe, who is described as the lay disciple of Nayakirti, mentioned above. It has been conjectured that this Nayakirti, should be identified with the homonymous monk, of the same name, who died at Śravaṇa Belgola in 1176 A.D.[851]

Mullur, in Somavarapet *taluk*, was a celebrated centre of Jainism, from the 11th century. According to an undated epigraph from the Pārśvanātha *basadi* of this place[852], Pochabbe, the mother of Rājādhirāja Koṅgāḷva (a Coḷa feudatory), a lay disciple of Guṇasena Paṇḍita of Nandi Saṅgha and Aruṅgala *anvaya*, built a temple there. However, according to another epigraph[853], dated Śaka 980, corresponding to 058 A.D., found from the same temple, it was built by Śrī Rājendra Koṅgālva's father. So there is reason to believe that this Pārśvanātha temple was jointly built by this king and his Jain queen Pochabbe. It is interesting to note that in almost all the epigraphs of the Koṅgālva kings, found from Pārśvanātha *basadi* of Mullur, the name of Guṇasena Paṇḍita, is conspicious by its presence. He was treated as a royal *guru* and his death is recorded in a somewhat bigger epigraph[854], found from this *basadi*. According to this inscription, this great Digambara saint breathed his last in Śaka 986, corresponding to 1064 A.D. Another undated epigraph[855], records that Mallisheṇadeva, of Aruṅgalānvaya and Nandi-saṅgha had the *basadi* (of Śāntinātha) re-consecrated.

Earlier Jain epigraphs have been found from Biliyur in Virajapet *taluk* and Peggur and Nallur of the same *taluk*. The epigraph from Biliyur[856], is dated in Śaka 809, corresponding to 887 A.D. This epigraph has been discussed in the earlier volume[857], of the present work. The Peggur epigraph[858], dated Śaka 899, corresponding 977 A.D.,

belongs to the reign of Rājamalla IV. It has also been noticed by us in our earlier volume. An epigraph[859] from Nallur, in the same *taluk*, refers to a Jina temple, called Caṅgāla *basadi*.

A few Jain epigraphs have also been found from Bellary district. Several places, of this district, as noticed by Desai[860], were connected with the Digambara religion, from the early mediaeval period. These places are Adoni, Kogali, Nandi Bevūru, Mannera Masalevāḍa, Kuḍatani and Rāyadurg.

Adoni area has several old Jain settlements and one of the epigraphs[861], discovered from Hālaharavi of that area, refers to a Jina temple at Nandavara and is dated in Śaka 854, corresponding to 933 A.D., of the reign of Nityavarsha or Indra III It also mentions a Jain teacher named Padmanandi. Kogali in Haḍagalli *taluk* was a celebrated centre of Jainism, probably from the days of Durvinīta (2nd half of the 6th century A.D.), down to the 13th century. An epigraph[862] of this place, is dated 992 A.D., of the time of Taila II or Āhavamalla. It mentions a Jain pontiff called Gaṇadharadeva Bhaṭṭāraka. The second epigraph[863], of the same place, dated Śaka 977, corresponding to 1055 A.D., of the time of Trailokyamalla *alias* Someśvara I (1043-1068), is very interesting, as it informs us that the Jain temple (in which the epigraph was found) dedicated to Pārśva, was originally constructed by Durvinīta, who in all probability is the Western Gaṅga king of that name (as no other Durvinīta is known to South Indian history). The epigraph mentions Indrakīrti of Koṇḍakunda *anvaya*, whose epithets prove that he was not only a very influential Jain monk of Kogali (its earlier name was Kokali), but also a great poet and a scholar, who was held in great esteem by Someśvara I. Two 13th-century epigraphs[864], from the same site, were inscribed during the reign of Hoysala king Rāmanātha, who ruled in the second half of the 13th century. These epigraphs refer to a number of donors hailing from different

places of Andhra and Karnatak. Kogali has been described in these epigraphs as a *tīrtha* and there is little doubt that this place was considered a very sacred *tīrtha* by the Jains of Southern India. We have another reference to this *tīrtha*, in an epigraph, from Sogi[865] of the time of Hoysala Ballāla II, which mentions a teacher called Ubhayācārya, hailing from Kogali, who belonged to Mūlasaṅgha, Deśi *gaṇa* and connected with Hanasoge (ancient Panasoge). An incomplete epigraph[866], on the wall of the Pārśvanatha temple of Kogali, mentions Sāmanta Jinālaya of Kollāpura, which is also mentioned in another well-known epigraph from Śravana Belgola[867], of the time of Ballāla II (1173-1220). This Sāmanta Jinālaya of Kollāpura was actually the name of the famous Rūpanārāyaṇa temple[868], which was constructed by *Sāmanta* Nimbadeva and which has already been noticed by us, in the first chapter[869] of the present work.

Another epigraph from Bellary district, viz. the Nandibevuru inscription[870] of Śaka 976, corresponding to 1054 A.D., of the time of Someśvara I Trailokyamalla, mentions a celebrated Jain saint known as 'Ashṭopavāsi Bhaṭāra' or 'the preceptor of eight fasts'. It refers to a Jina temple, constructed hy a Nolamba-Pallava chief called Brahmādhirāja. The epigraph ālso proves that local Brāhmaṇas also had love and affection for this Jina temple. In another epigraph[871], from the same place, there is a reference to a monk called Vīranandi, belonging to Pustaka *gaccha*, Deśi *gaṇa*, who received a gift from another Nolamba chief called Ghaṭṭiyarasa Iriva Narasiṁhadeva, during the time of Someśvara I.

Another place of the same district, viz. Mannera Masalevāḍa, has yielded an epigraph[872] of Śaka 1219, corresponding 1297 A.D., and it refers to a Jina temple of Mosalevāḍa, which received a gift from a chief called Mahāmāṇḍaleśvara Bhairavadāsa. The recipient was one Vinayacandradeva,

belonging to Mūlasaṅgha and Deśi *gaṇa*, who has been described as the disciple of Nemicandra.

An epigraph[378] from Śivagaṅgā in Nelamaṅgala *taluk* of Bangalore district, assigned to 1140 A.D., though a Śaiva record, refers to the construction of a Jina temple, by a chief called Vishṇuvardhana. He also built Deva temples in the same place.

A Review: The above discussion of the epigraphs of South Iudia (1000-1300 A.D.), abundantly shows that, with the exception of Karnatak, Jainism was practically a spent religious force, in other parts of the South. We have already seen that other Hindu religious sects were not favourably inclined towards this religious system, and in most places, they were denied political patronage. Even in Karnatak, they had to face very stiff opposition, and gradually lost their hold over the people. However, the Jain writers of this period, produced same brilliant works, both in Sanskrit and local vernaculars, and their works will be discussed in chapter on the Digambara literature.

REFERENCES

1. See Vol. I, p. 131; see also pp 210ff; several short Jain epigraphs of the period between 800 and 1000 A.D., are found mainly from Kalugamali in Tirunelveli district (see the Appendix entitled the *Jain Epigraphs in Tamil*, Nos. 46-75 included in A Chakravarti's *Jain Literature in Tamil*, 2nd revised edition, New Delhi, 1974). These inscriptions not only refer to a good number of Jain saints, but also to a number of Jain lady teachers.
2. See *S.I.I.*, I, No. 66; see also No. 76 of Chakravarti's List.
3. S.I.I., I, No. 68; Chakravarti No. 77.
4. *Jainism in South India*, p. 44 fn2.
5. See I, pp 2'lf.
6. See *E I.*, Vol. IX, pp. 229f; Chakravarti, No. 78.
7. See Sastri, *The Colas*, pp. 647, 653, 656, etc. etc.
8. See Chakravarti, No. 80 and *S.I I*, I, p. 107.
9. See *S.I.I.*, III, No. 97; Chakravarti, No. 79.
10. *Ibid.*, I, No. 73; Chakravarti, No 81.
11. See *Inscriptions of the Madras Presidency*. Tanjore, No 1003; see also *Jainaśilālekhasaṅgraha*. IV, No 167.
12. See *Report on South Indian Ep.*, 1939-40, No. 301.
13. *Ibid.*, No. 135; see *J S.S.*, IV, No. 94.
14. See *J S.S.*, No. 95.
15. See *J.S.S.*, IV, No. 198 and also *Inss. of Madras Presidency*, Ramnad, No. 17.
16. *Ibid.*, IV, No. 215.
17. *Ibid.*, IV, No. 219.
18. *Ibid.*, IV, No. 224.
19. *Ibid.*, IV, No. 223.
20. *Ibid.*, IV, No. 248.
21. *Ibid*, IV, Nos. 249-50.
22. *Ibid.*, IV, No. 324.
23. *Ibid.*, IV No. 380.
24. See *S I.I.*, 17, No. 397; No. 82 of Chakravarti's *List*.
25. For the full significance of this epigraph, see Desai, *op.cit.*, pp. 3f and for the text of the epigraph, see Chakravarti, *List*, No. 83.
26. *A.R. South Indian Ep.*, 1918, App B. No. 831 and p. 133.
27. See *Bṛhatkathākośa*, 59, 194; see *Paümacariyaṁ*, chapter 40; and *Padma P.* ch. 40, verses 31ff.

28. See *A.R.S. Indian Ep.* 1918, p. 134; see also *Madras Arch. Rep.*, 1908-09, pp. 10 11; 1909-10; pp. 21ff etc.
29. 40. 34ff.
30. 40. 45.
31. See *Jainaśilālekhasaṅgraha*, Vol. IV, No. 162; See also *Annual Rep. on South Indian Ep*, 1915-16, No. 565.
32. See *Andhra Pradesh Archaelogical Series*, Vol. 3, p. 45.
33. See *Rep. on South Indian Ep.* 1960-61, No. 82; see also *Jainaśilālekhasaṅgraha*, V, No. 55; for the second epigraph, see *Andhra Pradesh Archaeological Series*, Vol. 22, No. 79.
34. See *E.I.*, Vol. IX, pp. 256ff.
35. *A.R., South Indian Ep.*, 1961-62, No. 92.
36. *A.R. South Indian Ep.*, 1961-62, No. 21.
37. *Ibid.*, 1925-26, No. 66.
38. *Jainaśilālekhasaṅgraha*, IV, No. 224.
39. *Ibid.*, IV, No. 273.
40. *Ibid.*, IV, No. 284; see also *S.I.I.*, Vol. 4, No. 798.
41. See *Andhra Archaeological Series*, Vol. III, pp. 40-43.
42. See *Jainaśilālekhasaṅgraha*, IV, No. 347.
43. *A.R. South Indian Ep.*, 1936, No. 836.
44. See *Journal of the Andhra Historical Res.* Society, XIII, pp. 185ff.
45. *Ibid.*, p. 196.
46. *Loc.cit.*
47. See *Jainism in South India*, pp. 109ff.
48. Edited by P. B. Desai, *op.cit.*, pp. 229ff; see also *A.R., Indian Ep.*, 1959-60, No. 441; and the *Jainaśilālekhasaṅgraha*, V, No. 58.
49. See lines 19-23 (Desai, *op.cit.*, p. 240).
50. See in this connexion, Desai, *op.cit*, p. 235.
51. See *op cit*, p. 232.
52. Edited by Desai, *op.cit.*, pp. 241ff.
53. *Ibid.*, p. 248.
54. Edited by Desai, *op.cit.*, p. 259ff; see also *South Indian Inscriptions*, Vol. 7, No. 723.
55. Edited by Desai, *op.cit.*, pp. 303ff.
56. Edited by Desai, *op.cit.*, pp. 311ff.
57. Edited by Desai, *op.cit*, pp. 336f.
58. See Desai, *op.cit.*, pp, 333f.
59. See in this connexion, Desai, *op.cit.*, pp. 333f.
60. Ed. Desai, *op.cit.*, pp. 206ff; see also *S.I.I.*, VII, No. 724.
61. Desai, *op cit.*, p. 270.
62. Desai, *op.cit.*, pp. 273ff.
63. *Ibid.*, pp. 288ff.

64. For details on the iconography of this *yakshī*, see B. C. Bhattacharya, *Jaina Iconography*, pp. 128ff; see also Desai, *op.cit*, pp. 172f; 292f.
65. Edited by Desai, *op.cit.*, pp. 316ff; for another small mutilated epigraph of the same king, see *ibid*, pp. 323f.
66. Edited by Desai, *op.cit.*, pp. 321ff.
67. Ed. by Desai, *op cit.*, pp. 280ff.
68. See *E.C.*, III. Malavalli, No. 31; VIII. Sorab, Nos. 233, 262; etc.
69. See particularly, the last passage, Desai, *op.cit.*, p. 288. For a few other short Jain epigraphs from Gubbarga, of our period, see *Jainaśilālekhasaṅgraha*, V, Nos. 124-26, 139, 168 etc.
70. See p. 195.
71. See Desai, *op.cit.*, pp. 338f.
72. See *supra*, Vol. I, pp. 203ff.
73. See Desai, *op.cit.*, pp. 345ff.
74. *Ibid.*, pp. 350f.
75. *Ibid.*, pp. 353ff.
76. *Ibid.*, pp. 356ff.
77. *Ibid.*, pp. 35?ff.
78. *Ibid.*, pp. 363ff.
79. *Ibid.*, p. 365.
80. *Ibid.*, pp. 367ff.
81. *Ibid.*, pp 369f.
82. *Ibid.*, pp. 370.
83. See *Hyderabad Archaeological Series*, Nos. 9-10, pp. 11-13
84. See Desai, pp. 3?9ff.
85. *Ibid.*, pp. 381ff.
86. *Ibid.*, pp. 383ff.
87. *Ibid.*, pp. 384ff.
88. See *Jainaśilālekhasaṅgraha*, IV, No. 12?.
89. See *E.I.*, Vol. 37, pp. 113 16.
90. See *Jainaśilālekhasaṅgraha*, IV, No. 251.
91. See p. 178.
92. *I.A.*, 19, pp. 268ff; see also *Jainaśilālekhasaṅgraha*, II, No. 186.
93. *E.I.*, 17, pp. 12?ff.
94. See *S.I.I.*, XI, p. 239; see also *Jainaśilālekhasaṅgraha*, IV, No. 166.
95. *Rep. on South Indian Ep*, 192?-29, p. 44; see also *Jainaśilālekhasaṅgraha*, IV, No. 261.
96. See *J Ś L.S.*, IV, No. 241.
97. *Ibid.*, No. 158; see also *S I I.*, XI, p. 111.

98. *Ibid.*, No. 171 ; see also *S.I.I.*, XI, p. 141.
99. See *J.Ś L.S.*, II, No 247 ; see *I.A.*, IX, p. 96.
100. *Ibid.*, IV. No. 191.
101. See *S.I I.*, 11, p. 291.
102. See *J.Ś L.S.*, III, No. 312.
103. *Ibid* , IV, No. 256.
104. *Ibid.*, IV, No. 263.
105. *Ibid.*, IV, No. 326.
106. *Ibid.*, IV, No. 329.
107. *Ibid.*, V, No. 141
108. *Ibid.*, IV, No. 336.
109. For some more discussion on Jainism in Bijapur district, see Dasai, *op.cit.*, pp. 104ff.
110. *I.A.*, 18, pp. 309ff ; see also *J.Ś.L S.*, II. No. 182.
111. See Desai, *op.cit.*. p. 113.
112. See pp. 191-92.
113. *J.Ś L.S.*, II, No. 205 ; for some discussion on this epigraph, see Desai, *op.cit.*, pp. 113f.
114. *Ibid.*, II, No. 237.
115. *Ibid.*, III. No. 470.
116. *Ibid.*, IV, No. 130 ; see also *E I* , 18, pp. 172ff.
117. *Ibid.*, IV, No. 207 ; see also *E.I* , 18, p. 201.
118. *Ibid.*, II, No. 292.
119. *Ibid.*, III, No. 449 and also *J.B.B.R A.S.*, 10, pp. 173ff.
120. *Ibid.*, III, No. 454 ; see also *E.I.*, 13, pp. 27ff.
121. *Ibid.*, IV, No. 259.
122. *E I.*, 13, pp. 16ff.
123. *Ibid.*, p. 23 (verse 5).
124. See *J.Ś.L.S.*, II, Nos. 182, 227, 246, 276 : III, Nos. 314, 366, 446 ; IV, Nos. 176, 186, 205, 206, 209-10, 245, 247, 296, 317-19 etc.
125. *J Ś.L.S.*, IV, No. 138.
126. See Vol. I, pp. 205-06.
127. See *op.cit.*, p. 138.
128. *J.Ś.L.S.*, II, No. 137.
129. *Op.cit.*, p. 136.
130. See Desai, *op.cit.*, p. 138 and N. Premi, *Jaina sāhitya aur itihāsa*, p. 315.
131. See *J.Ś.L.S.*, IV, Nos. 346, 432, 514 etc.
132. *Ibid.*, IV, No. 135 ; see also *S.I.I.*, XI, pp. 99f.
133. P. 306.
134. See Premi, *op.cit.*, p. 463 and fn. 4.
135. See *Bombay Karnatak Inscriptions*, I, Part I, No 34 ; another

Dhora Jinālaya of Dharwar district is mentioned in an epigraph of 1060 A.D. (see *J.Ś.L.S.*, IV, No. 144.)

136. See Desai, *op.cit.*, p. 390.
137. See *J.Ś.L.S.*, IV, No. 147.
138. *Ibid.*, IV, No. 148.
139. *Ibid.*, IV, No. 154.
140. The earliest Jain epigraph, from this place, is as old as the 8th century ; see *supra*, Vol. I, pp. 180f.
141. See *supra*, Vol. I, pp. 187f.
142. *J.Ś.L.S.*, IV, No. 157.
143. See pp. 179f.
144. *Op.cit.*, p. 388.
145. *J.Ś.L.S.*, II, No. 210 ; see also *I.A.*, 18, pp. 35ff.
146. See *A.R. on Ep.*, 1945-46, A. No. 49.
147. See *J.Ś.L S.*, No. 165.
148. *Ibid.*, IV, No. 208.
149. *Ibid.*, IV, No. 237.
150. *Ibid.*, IV, No. 234.
151. *Ibid.*, IV, No. 238.
152. *Ibid.*, IV, No. 257.
153. *Ibid.*, IV, No. 274.
154. *Ibid.*, IV, No. 330.
155. See *E.I.*, V, pp. 237ff.
156. *Op.cit.*, pp. 148, 397ff. etc.
157. *A.R.*, *South Indian Ep.*, App. E. No. 207 ; the relevant lines from this epigraph, with suitable translation, are quoted in Desai, *op.cit.*, p. 398.
158. *A.R. South Indian Epigraphy*, 1929-30, App. E. No. 68; this epigraph also has been partially quoted, along with translation, by Desai, *op.cit.*, pp. 398f.
159. See abstract translation in *J.B.B.R.A.S.*, Vol. VIII, pp. 65ff ; see also for the translation of the *Channabasavapurāṇa*, *ibid.*, pp. 98ff ; see for more discussion, *E.I.*, V, pp. 239ff.
160. See *E.I.*, V, p. 239 fn. 4.
161. *J.B.B.R.A.S.*, VIII, p. 71 ; see also *E.I.*, V, p. 240.
162. See *E.I.*, V, p. 240.
163. *Ibid.*, V, pp. 9ff.
164. *Ibid.*, V, p. 22.
165. See *J.Ś.L.S.*, IV, No. 325.
166. *Ibid.*, IV, No. 330.
167. *Ibid.*, IV, No. 352.
168. *Ibid.*, IV, No. 355.

169. *Ibid.*, IV, No. 558.
170. See *J.Ś.L.S.*, V, Nos. 148, 150, and 151.
171. *Ibid.*, II, No. 181 ; also *E.C.*, VII, Shik. 120.
172. *Ibid.*, II, No. 204 ; also *E.C.*, VII, Shik. 136.
173. *Ibid.*, II, No. 208 ; also *E C.*, VII, Shik. 134.
174. *Ibid.*, II, No. 217 ; also *E.C.*, VII, Shik. 124.
175. *Ibid.*, II, No. 132 ; also *E.C.*, VIII, Nagar, 60.
176. *Ibid.*, II, No. 213 (p. 282) ; II, No. 248 (p. 366).
177. See *supra*, Vol. I, pp. 44ff.
178. See *J.Ś.L.S.*, II, No. 197.
179. See *E.C.*, VIII, Nagar, No, 60.
180. *Ibid.*, VIII, Nagar, No. 45.
181. *Ibid.*, VIII, Nagar, No. 58.
182. *Ibid*, VIII, Nagar, No. 47.
183. *Ibid.*, VIII, Nagar, No. 59 ; see also *J.Ś L.S.*, II, No. 203.
184. *Ibid.*, II. No. 212.
185. *Ibid.*, II, No. 213 ; see also *E.C.*, VIII, Nagar, 35.
186. *Ibid.*, II, No. 214.
187. *Ibid.*, II, Nos. 215-16.
188. *Ibid* , II, No. 226.
189. *Ibid.*, III, No. 326.
190. *Ibid.*, II, No. 140.
191. *Ibid.*, II, No. 207 ; also *E.C.*, VII, Shik, 221.
192. *Ibid.*, III, No. 408 ; also *E.C.*, VII, Shik, 197.
193. See *J Ś.L S.*, III, No. 448 ; see also *E C.*, VII, Shik. No. 225.
194. See *J.Ś L.S.*, III, No. 459 ; see also *E.C.*, VII, Shik. No. 226.
195. See *J.Ś.L.S.*, II, No. 209 ; see also *E.C.*, VIII, Sorab, No. 262.
196. See *J.Ś.L.S.*, II, No. 219 ; see also *E.C.*, VII, Shim., No. 10.
197. *Ibid.*, II, No. 221 ; see also *E.C.*, VII, Shik, No. 8.
198. *Ibid.*, II, No. 253 ; see also *E.C.*, VII, Shim., No. 97.
199. *Ibid.*, II, No. 248 ; also *E C.*, VIII, Tirth, No. 192.
200. *Ibid.*, II, No. 267 ; see also *E.C.*, VII, Shim., No. 57
201. *Ibid.*, II, No. 299 ; see also *E.C.*, VII, Shimoga, 64.
202. *Ibid.*, III, N. 450 ; also *E.C.*, VII, Shim., 65.
203. *Ibid.*, II, No. 322 ; also *E C.*, VII, Sorab, 125.
204. See *J.Ś.L S* , II No. 288 ; see also *E.C.*, XI, Devanagare, No. 90.
205. See *J.Ś L.S.*, III, No. 338 ; see also *E.C.*, XI, Holakere, No. 1.
206. *Ibid.*, III, No. 511 ; see also *E.C.*, XI, Devanagare, 13.
207. *Ibid.*, II, No. 166 ; see also *E.C.*, VI, Mudi, 11.
208. See *ibid.*, II, No. 178 ; also *E.C.*, VI, Mudi, No. 18.
209. See *ibid.*, II No. 185 ; also *E.C.*, VI, Mudi, 9.
210. See *Struggle for Empire*, p. 227.

211. See *J.Ś.L.S.*, II, No 200 ; *E.C.*, VI, Mudi, 17.
212. *Ibid.*, II, No. 201 ; *E.C.* VI, Mudi, 13.
213. *Ibid.*, III, No. 367 ; *E C.*, VI, Mudi, 15.
214. *Ibid.*, III, No. 378 ; *E C* , VI, Mudi, 12.
215. See in this connexion, *The Struggle for Empire*, p. 226 ; and also Saletore, *Mediaeval Jainism*, pp. 59ff.
216. See *J Ś.L S.*, IV, No. 175 ; see *M.A.R.*, 1929, p. 108.
217. See *op cit.*, pp. 64ff.
218. See *J.Ś L.S.*, III, No. 457 ; *E.C.*, VIII, Sorab, 28.
219. See Introd, p. 26 of his *Yaśodharacarita* edited by K. Krishnamorthy, Dharwar, 1963.
220. See *E C.*, VIII, Nagar, 46 ; also *J.Ś.L S.*, III, No. 667.
221. See *op cit.*, p. 65.
222. See *E.C.*, II, (revised ed), No. 67, p. 30.
223. *Ibid.*, VI, Mudi, 17,
224. See *J.Ś.L.S.*, II, No. 193 ; *E.C.*, VI, Chik, 75.
225. See *M.A R.*, 1932, p. 171 ; see also *J Ś L.S.*, IV, No. 152.
226. See *J.Ś.L.S.*, Nos. 262, 273 and III, No. 321.
227. *Ibid.*, II, No 293 ; *E.C.*, VI, Mudi, 22.
228. *Ibid.*, III. No. 307 ; *E C* , VI, Chik, 161.
229. *Ibid.*, III, No. 452 ; *E C.*, VI, Kadur, 36.
230. *Ibid.*, III, No. 522 ; *E C.*, VI, Mudi, 67.
231. *Ibid.*, II, No. 526 ; *E C.*, VI, Chik, 2.
232. *Ibid* , II, No. 218 : *E C* , XII, Tiptur, 101.
233. *Ibid.*, IV, No. 183 ; *M A.R.*, 1918, p. 45.
234. *Ibid.*, III, No. No. 333 ; *E.C.*, XII, Tumkur, 9.
235. *Ibid.*, III, No. 352 ; *E.C.*, XII, Tumkur, 38.
236. *Ibid.*, III, No. 356 ; *E C.* XII, Chik, 21.
237. See *The struggle for Empire*, p. 183fn, 7.
238. See *J.Ś L.S.*, II, Nos. 364 and 545.
239. *Ibid.*, III, Nos. 383-384.
240 *Ibid.*, III, No. 478 ; *E.C.*, XII, Pavagada, 51-52.
241. *Ibid* , III, No. 521 ; *E.C.*, XII, Sira, 32.
242. *Ibid.*, II, No. 192 ; *E.C.*, V, Arkalgud, 98.
243. *Ibid.*, II, Nos. 220, 234 and 236.
244. *Ibid.*, II, No. 224 ; *E.C.*, V, Arkal, 102.
245. *Ibid.*, III, No. 305 ; *E.C.*, V, Belur, 17.
246. *Ibid.*, II, No. 265 ; *E C.*, V, Hassan, 131.
247. *Ibid.*, III, No. 327, *E.C.*, V, Hassan, 130.
248. *Ibid.*, III, 327.
249. *Ibid.*, II, No. 275 ; *E.C.*, V, Hassan, 112.
250. *Ibid.*, V, Nos. 66-67 *A.R. on Indian Ep.*, 1963-64, Nos. 361-62.

251. *Ibid.*, II, No. 301 ; *E.C.*, V, Belur, 124.
252. *Ibid.*, III, No. 426 ; *E.C.*, V, Belur, 129.
252a. See J.*Ś.L.S.*, IV, No. 309 ; see also *M.A.R.*, 1937, p. 185.
253. *Ibid.*, III. No. 499 ; *E.C.*, V, Belur, 126.
254. *Ibid.*, III, No. 339 ; *E.C.*, V, Hassan, 57.
255. *Ibid.*, III, No. 385 ; *E.C.*, V, Hassan, 58.
256. *Ibid.*, III, No. 390 ; *E.C.*, V, Hassan, 59.
257. *Ibid.*, III, No. 347 ; *E.C.*, V, Arsi, 141.
258. *Ibid.*, III, No. 373 ; *E.C.*, V, Arsi, 1.
259. *Ibid.*, III, No. 379 ; *E.C.*, V, Hassan, 119.
260. *Ibid.*, III, No. 465 ; *E.C.*, V, Arsi, 77.
261. *Ibid.*, III, No. 4?6 ; *E.C.*, V, Belur, 138.
262. *Ibid.*, III, No. 504 ; *E.C.*, V, Belur, 131.
263. See *M.A.R.*, 1943, p. 74.
264. *E.C.*, II, (revised ed.), No. 69.
265. See *supra*, p. 109.
266. See *E.I.*, XII, p. 144 ; also *Struggle for Empire*, p. 166.
267. *E.C.*, II, No. 67.
268. See *J.Ś.L.S.*, II, Nos. 198, 213 etc.
269. See *E.C.*, II, No. 132 (revised ed.).
270. See *J.Ś.L.S.*, II, Nos. 275, 277.
271. *E.C.*, II (revised), Nos. 141-143 ; No. 143 of 1131 A.D., is the most important among these three epigraphs.
272. *Ibid.*, II (revised), No. 137.
273. *Ibid.*, II, No. 73.
274. *Ibid.*, II, No. 118.
275. *Ibid.*, II, No. 388.
276. *Ibid.*, II, Nos. 73 and 125.
277. *Ibid.*, II, Nos. 240, 251 and 397.
278. *Ibid.*, II, No. 126.
279. *Ibid.*, II, No. 127.
280. See for example *J.Ś.L.S.*, III, No. 411.
281. *Ibid.*, II, No. 301.
282. See *E.C.*, II, Nos. 118, 128 and 117.
283. *Ibid.*, II, No. 267.
284. *Ibid.*, II, Nos. 265-266.
285. *Ibid.*, II, No. 345.
286. *Ibid.*, II, No. 349.
287. *Ibid.*, II, No. 345.
288. *Ibid.*, II, No. 240.
289. See also *ibid.*, II, Nos. 178 and 181.
290. *Ibid.*, II, No. 64.

291. *Ibid*., II No. 346.
292. *Ibid*., II, No. 240.
293. *Ibid*., II No. 327.
294. See also *ibid*., V, No. 150.
295. *Ibid*., II, No. 335.
296. *Ibid*., II, No. 326.
297. *Ibid*., II, No. 380.
298. See *ibid*., V, Arsi, 77 ; and VII, Shik. 197.
299. *Ibid*., II, No. 186.
300. *Ibid*., II, No. 246.
301. *Ibid*., II, No. 331.
302. *J.Ś.L.S*., II, 170 ; *E.C*., IV, Nāga, 92.
303. *Ibid*., II, No. 172 ; *E.C*., III, Mandya, 78.
304. *Ibid*., II, No. 263 ; *E.C*., III, Malavalli, 31.
305. *Ibid*., II, No. 269 ; *E.C*., IV, Nāgamangala, 19.
306. *Ibid*., II, No. 284 ; *E.C*., IV, Nāga, 21.
307. *Ibid*., IV, No. 213 ; *M.A.R*., 1931, p. 193.
308. See *E.C*., V, Belur, 124.
309. *J.Ś.L.S*., IV, No. 2 3 ; *M.A.R*., 1915, p. 51.
310. *Ibid*., III, No. 372 ; *E.C*., IV, Nāga, 20,
311. *Ibid*., II, No. 274 ; *E.C*., IV. Naga, 103.
312. *Ibid*., II, No. 284 ; *E.C*., IV, Krishnarajapet, 3.
313. *Ibid*., II, No. 297 ; *E.C*., III, Mandya, 50.
314. *Ibid*., III, No. 318 ; *E.C*., IV, Naga, 94-95.
315. *Ibid*., III, No. 319 ; *EC*, IV, Naga 100.
316. *Ibid*., IV, No. 268 ; *M.A.R*., 1940, p. 150.
317. *Ibid*., III, No. 324 ; *E.C*., IV, Naga, 76.
318. *Ibid*., III, Nos., 328 and 387.
319. *Ibid*., III, No. 319 ; *E.C*., IV, Naga, 70.
320. *Ibid*., III, No. 411 ; *E.C*., IV, Naga, 32.
321. See Supra, pp. 62ff.
322. See *J.Ś.L.S*., IV, No. 2 2 ; *M.A.R*., 1940, p. 156.
323. *Ibid*., IV, No. 376 ; *M.A.R*., 1940, p. 161.
324. See Saletore, *Mediaeval Jainism*, p. 199.
325. See *J.Ś.L.S*., II, No. 249 ; *E.C*., IV, Yeda, 26.
326. *Ibid*., IV, No. 74 ; *M.A.R*., 1914, p. 38.
327. *Ibid*., IV, No. 75 ; *M.A.R*., 1914, p. 38.
328. *Op.cit*., p. 156.
329. *E.C*., VII, Shik, 219, pp. 130-31.
330. *J.Ś.L.S*., IV, No. 76 ; *MAR*, 1914, p. 38.
331. *Ibid*., II, No. 175 ; *E.C*., IV, Yeda, 21.

332. *Ibid.*, II. N ɔ. 195 ; *E.C.*, IV. Yeda, 22.
333. *Ibid.*, II. No. 196 ; *E.C.*, IV, Yeda, 25.
334. See *supra*, Vol. I, pp. 188ff.
3 5. *J.Ś.L.S.*, II, No. :23 ; *E.C.* IV, Yeda, 23.
336. *Ibid.* II No. 239 ; *E.C.*, IV, Yeda, 24.
337. S:e Introd. (*prastāvanā*), p. 16) of *J.Ś.L.S.*, Vol. III.
338. *Ibid.*, II, N). 264 ; *E.C.*, IV, Cham, 83.
339. *Ibid.*, V, N ɔ. 67 ; *A.R.*, I ɔdian Ep. 1963-64, No. 362.
340. *Ibid.*, IV, N ›. 201 ; *M.A.R.*, 1931, p. 83.
341. See Jain, *Jain Bibliography* (Calcutta, 1945,, pp. 143f.
342. See *J.Ś.L.S.*, IV, N › 188 ; *M.A.R.*, 1927. p. 103.
343. *Ibid.*, III, No. 375 ; *E.C.* III, N ɔnjan, 133.
344. *Ibid.*, III, N ›. 401 ; *E.C.*, IV, Cham, 153.
345. *Ibid.*, III, N ɔ. 410 ; *E.C.*, III, N ɪrasi, 105.
346. *Ibid.*, III, N ›. 425 ; *E.C.*, IV, Gundlu, 27.
347. Pp. 137f.
348. See *E.C.*, I (revised ed., Mysore, 1972), N ɔ. 4.
349. *Ibid.*, I, No. 6.
350. *Ib d.*, I, No. 7.
351. S:e *ibid.*, I, p. 8.
352. *Ibid.*, I, No. 6 !.
353. *Ibid.* I, N ɔ. 72.
354. *Ibid.*, I, N ɔ. 7!.
355. *Ibid.*, I, No. 77.
356. *Ibid.*, I, N ɔ. 96.
357. See pp. 186 f.
358. *E.C.*, I, N ɔ. 98 ; the date of the Christiɪn era was wrongly given by us (*supra*, I, p. 221, fn. 72 aɜ 918. It should actually be 877.
359. *Ibid.*, I, N ›. 101.
360. See *op.cit*, pp. 149ff.
361. S:e *J.Ś.L.S.*, IV, N ɔ. 79 ; *A.R.*, *South Indian, Epigraphy*, 1915-16 N ›. 540, p. 52.
362. S:e *S.I.I.*, IX, part I. N ›. 97.
363. See *J.Ś.L.S.*, IV, No. 141 ; *I.A.*, 55, 1926, p. 74.
364. See *S.I.I.*, IX, part I. N ɔs. 346-347 ; see also *J.Ś.L.S.*, IV, 360 ; and the *I ɪscriptions of Ma ɪras Presidency*, Bellary, 192.
365. *S.I.I.*, IX, N ɔ. 36ɔ.
366. See Desai, *op.cit.*, p. 151.
367. See *E.C.*, II (revised , N ɔ. 330.
368. See Mirashi's I ɪtroduction, p. LI of *C.I.I.*, Vol. VI.

369. See *supra*, pp. 62f.

370. See *J.Ś.L.S.*, IV, No. 139 ; see also *A.R., on South Indian Ep.*, 1918-19, No. 201 ; p. 16.

371. See *S.I.I.*, IX, part I, No. 115.

372. See *J.Ś.L.S.*, IV, No. 359 ; *A.R., South Indian Ep.*, 1918-19, No. 256, p. 22.

373. *Ibid.*, III, No. 3·5 ; *E.C.*, IX, Nela, 84.

Chapter III

JAINISM IN NORTH INDIA

(1300—1600 A.D.)

We have already seen that Jainism was fast disappearing from all states of Northern India, except Gujarat and Rajasthan. After 1300 A.D., things became totally different, as almost the whole of Northern India gradually came under the Muslim yoke. Several places of Rajasthan, however, continued to defy those hateful foreign invaders, who were bent on destroying the very fabric of the ancient Indian culture. Before the Muslims, the earlier foreign invaders were quickly absorbed in the Indian society, as they readily accepted the religion and culture of the superior Indian civilisation. But the Mohammedans, who were suffering from terrible inferiority-complex, and who were inspired only by malice and hatred, started demolishing Indian temples, belonging to all the three major Indian religious systems viz. Hindu, Buddhist and Jain, soon after their entry into this sub-continent. However, so far as the Jains are concerned, they were intelligent and practical enough, to keep a safe and honourable distance, from their new political masters, although, at times, they too, had to face the music of the new situation. Let us, once more, start our account with Gujarat, the citadel of Jainism.

Jainism in Gujarat : Although the Jains did not practically get any royal patronage, after the overthrow of the Vāghelās, they were lucky enough to enlist the support of some extremely influential merchants and landlords. And the most dominant figure in the history of Jainism in Gujarat, of the 14th century, was undoubtedly Samarasiṁha, popularly known as Samarā Shah. He

belonged to Upakeśa or Ukeśavaṁśa and Veśata *gotra*.[1] All his family members, including his brothers, were good Jains. We learn from the *Vividhatīrthakalpa*[2], which is a highly reliable work, and which was composed in the life-time of Samarā Shah, the *mūlanāyaka* (main image) of the Ādīśvara temple in Śatruñjaya, was rebuilt by that merchant in V.S. 1371, after it was destroyed by the Muslims (*Mleccha*) in V.S. 1369. This information, given by Jinaprabha, is strikingly confirmed by two epigraphs[3], found from that famous *tīrtha*, dated V.S. 1371.

Further information, on this great Jain merchant, is supplied by the work *Nābhinandanoddhāraprabandha*[4], written by Kakkasūri in V.S. 1392. This work further represents Alapakhāna, the governor of Gujarat, as a friend and well-wisher of Samarā Shah. This Alapakhāna is evidently identical with Alp Khān[5], the governor of Gujarat, during Alā-Ud-dīn's (1296-1316) time. We are told by Kakkasūri that it was this Alp Khan, who gave the necessary *farmān* to Samarā Shāh, to rebuild that famous temple of Ādinātha at Palitana. As Alp Khan was alive till 1315 A.D.[6], the account of Kakkasūri is obviously based on fact. We are further told that in his task of rebuilding the Ādinātha temple, Samarā Shāh was helped by the king of Ārāsaṇā. Kakkasūri also gives a list of prominent Jain monks who accompanied Samarā Shah to Palitana.[7] The two monks, who were directly involved in the ceremony of installation, were Siddhasūri of Upakeśa *gaccha* and Ratnasūri of Tapā *gaccha*[8]. That Samarā Shah was a man of catholic outlook, is proved by the fact, that he adorned the famous Somanātha temple with five-colour flag.[9] It should also be noted that according to Kakkasūri, Deśala, the father of Samarā Shah, actively participated in his son's religious activities and spent enormous amount of money.[10] His two brothers viz. Sahajapāla and Sāhana also actively helped him.

The same work of Kakkasūri informs us that Samarā

Shah was in the good books of even Gyāsuddin[11], and this Muslims ruler was no other than the Sultan of Delhi, Ghiyās-Ud-dīn Tughluq (1320-25), who was an exact contemporary of Samarā Shah. We are told that he was made the governor of Telang and he built many Jain temples at Uraṅgapura.[12] The poet Kakkasūri also gives the vital information that Kutubuddīn, king of Delhi, had invited this great Jain merchant to Delhi in 1320 A.D. This Kutubuddīn is no other than Qutb-Ud-dīn Mubārak Shāh[13], the third son of Alā-Ud-dīn, who ascended the throne of Delhi on April 19, 1316, and who ruled up to 1320 A.D. The account of Kakkasūri, therefore, proves that Samarā Shah, although a dedicated Jain, was able to maintain good relationship with contemporary Muslim rulers. He died in V.S. 1393 and in that year was written an account of his activities, by his *guru* Kakkasūri[14].

A number of other Jains of Gujarat, openly worked for the promotion of Jainism in that state, in the 14th century. Jeśala Shah of Stambhatīrtha (Cambay) erected in V.S. 1366, corresponding to 1310, a temple dedicated to Ajitanātha and also a *paushadhaśālā*.[15] Desai in his monumental Gujarati work on the Jain literature[16], has given the names of a few other dedicated Jains of Gujarat, who had worked for the propagation of Jainism.

Jinaprabha, was another great Jain savant of that period, who was honoured by the Muslim Sultans. He travelled all over India and during his tour, he kept notes of his journey and incorporated them in his monumental work entitled *Vividhatīrthakalpa* or simply *Tīrthakalpa* which was written between V.S. 1364 and V.S. 1389.[17] We will make a critical study of this work in our chapter on the Śvetāmbara literature, but here we would like to comment on his relationship with at least one famous Muslim monarch viz. Muhammad Bin Tughluq (1325-51), who was his junior contemporary. In two places of this work, we get details regarding the relationship of that Muslim monarch with

Jinaprabha. According to the *Kalpa* No. 22 entitled *Kanyānayana Mahāvīrapratimākalpa*[18], Jinaprabha was not only greatly honoured by this emperor, but also succeeded in getting a new *farmān* for the Śvetāmbara monks, which made all the important Śvetāmbara *tīrthas* safe places against Muslim depredations. We are further told that the icon of Mahāvīra at Kanyānayana, which was forcibly sent from this place to Tughluqabad in V.S. 1385, was restored with full honours to that *tīrtha*, at the intercession of Jinaprabha, by that Muslim monarch. This probably proves that the first meeting between these two remarkable persons took place only after V.S. 1385, corresponding to 1328 A.D. That Muslim emperor also built a Jina temple, dedicated to Lord Mahāvīra in Delhi, and allowed both the Śvetāmbaras and Digambaras to offer *pūjā*. It came to be called Bhaṭṭāraka Sarāi or temple. The *Kalpa* No. 51 entitled *Kanyānayana Mahāvīra-Kalpa-pariśesha*[19], written by Vidyātilakasūri (which is almost a contemporary account), gives some additional information, and also informs us that even the Sultan's mother was respectful towards the Jains. It informs us that the new Jina temple, built by the Sultan in Delhi, was opened in V.S. 1389, corresponding to 1332 A.D. Afterwards, we are told[20], Jinaprabha's disciple Jinadeva was installed in Delhi temple, and he two maintained cordial relation with the Sultan.

That the Jain account is based on truth, is also confirmed indirectly by the evidence of the Muslim historians. The historian Isāmī (a 14th-century writer) calls Muhammad Bin Tughluq a *kāfir* (infidel) and also refers to his association with the *yogīs*.[21] Therefore there is no reason to disbelieve the account of the *Tīrthakalpa* regarding his cordial relationship with the Śvetāmbara Jains. Another Jain saint viz. Guṇabhadra of the Bṛhadgaccha, we are told[22], was in the good books of this Sultan, who wanted to give him gold coins, which that saint naturally refused. His disciple Munibhadra, likewise was honoured[23], according to his

Śāntināthacarita, by the emperor Fīrūz Tughluq (1351-1388). The seems somewhat strange, as that Muslim monarch was one of the greatest enemies of the non-Muslims, and was so well-known for his iconoclastic zeal.[24]

In the 14th century, the monks of the well-known Kharatara *gaccha* fearlessly worked for the propagation of Jainism in both Rajasthan and Gujarat. The great Kharatara Ācārya Jinacandra III, who was the head of the Saṅgha from V.S 1341 to V.S. 1376, was undoubtedly one of the most influential Jain monks of that time. We will take note of his activities in Rajasthan, in connexion with Jainism in that state, in the next section of this chapter. In Gujarat he visited the Jain *tīrthas* of Prahlādanapura (Palanpur)[25] in V.S. 1346, Tāraṇagaḍha (Taraṅgā) in V.S. 1347.[26] He revisited Prahlādanapura in V.S. 1348 and also 1351.[27] This particular place was known for the temple of Yugādideva or Ādinātha. It is highly interesting to note that according to the *Kharataragacchabṛhadgurvāvalī*[28], Jinacandra performed some installation ceremonies at Prahlādanapura in the Yugādidevacaitya on the 1st of Māgha 1351 V.S. And we have an epigraph[29], from that place, which also refers to the installation ceremony, performed in that temple, on the date specified in that text. This proves that this work is absolutely authentic. However, we will have occasion to discuss critically this work, in our chapter on the Śvetāmbara literature.

Jinacandra III, afterwards, visited Patan in 1352 V.S.[30] and Cambay in 1364 V.S.[31] The author of the *KB*[32], gives a graphic picture of that period, when everything was submerged under Muslim depredations (*Mlecchasaṅkule*). These were the years, when Muslims were systematically carrying on the work of destruction of Indian temples, in Gujarat and Rajasthan and also in other parts of India. This is the reason why in the *KB*, it has been described as the worst of times (*vishamaduḥṣhamakāle*).[33] The expression *Mlecchakaṭakakopa*, in this connexion, is also quite

suggestive. But this great monk, with his devoted band of followers, practically visited every important *tirtha* of Northern India, in the first two decades of the 14th century, and kept the flag of his religion flying on every Jain shrine.

The *KB* gives us the vital information that in V.S. 1375, corresponding to 1318 A.D., Jinacandra III succeeded in obtaining a *farmān* from Kutabadina *Suratrāṇa*[84], and visited the Jain *tirthas* of Rajasthan, Haryana and other parts of Northern India. This Muslim king was no other than Qutb-Ud-dīn Mubārak Shāh (1316-1320), the Sultan of Delhi, who as we have already seen, was on friendly terms, with that celebrated merchant Samarā Shāh, another contemporary of Jinacandra III. It is interesting to note that this Kutabadīna has been described very correctly, by the author of the *KB*[85], as the son of Śrī-Alāvadīna *Suratrāṇa*. This work further represents Kutabadina as honouring Jinacandra and his followers. It appears from this text, that during this period, there were a very good number of devoted Jains in the Muslim capital, where Jinacandra III stayed for a few months. Among the prominent Jains of Delhi, who were devotedly attached to this Kharatara *guru*, we may mention Ṭhakkura Pheru[86], of the Śrīmāla *gotra*, who wrote his *Ratnaparīkshā*[87], in V.S. 1372 and *Dravyaparīkshā*[88], in V.S. 1375. These invaluable works will be discussed in the chapter on the Śvetāmbara literature.

Jinacandra III died in V.S. 1376 and was succeeded by Jinakuśalasūri, who was an equally energetic monk. After spending the first two rainy seasons at Patan (Pattana), he decided to visit the two great *tirthas* of Śatruñjaya and Urjayanta along with his followers. The *KB*[89], gives us the information that his followers at Delhi succeeded in obtaining a *farmān* from *Pātasāhi-Śrī-Gyāsadīna mahārājā-ahirāja* in V.S. 1380. This king was the emperor Ghiyās-Ud-dīn Tughluq (1320-25), who, as we have already noticed, also gave patronage to Samarā Shāh. Among the *śrāvakas*

of Delhi, who accompanied Jinakuśala to those celebrated *tīrthas* of Gujarat, we may mention once more, Ṭhakkura Pheru[40], that influential Jain treasurer of the Muslim Sultans of Delhi. The relevant passages of this work, give an eye-witness account of this pilgrimage, undertaken by hundreds of influential Jain monks and *śrāvakas* from all over India, under the inspiring leadership of that Kharatara Ācārya Jinakuśala. It is quite significant to note that in connexion with the description of this journey, the author has not forgotten to mention the extreme hardship, inflicted on the hapless inhabitants of Saurāshṭra by the marauding Muslim soldiers[41], which practically depopulated that *janapada* (*Mlecchasainyopadravāt sarvaśunyāyāṁ*···*Surāshṭrāyām*). But the Kharatara Ācārya continued ceaselessly to work for the promotion of Jainism by undertaking repeated journeys and by inducing his followers to build or repair temples and *paushadhaśālās*. In V.S. 1381, Vīradeva, a devoted follower of Jinakuśala and a resident of Bhīmapalli (10 miles from Patan), obtained a *farmān* from the Delhi Sultan Ghiyās-Ud-dīn[42], which enabled him to visit the Jain *tīrthas* of Gujarat. Therefore, there is little doubt, that at least, a few of the early Mohammedan kings of Delhi, grudgingly extended their hand of patronage to some Jain monks and *śrāvakas*, although their soldiers and generals practically did not spare any non-Muslim religious sect of India, and continued their "holy task" of demolishing the sacred places of the '*Kafirs*'.

The *KB*[43], also gives a very vivid and detailed account of some of the Jain *tīrthas* of Sind (Sindhudeśa), which were visited by Jinakuśala. We should remember that Sind, at that time, was fully under the Muslim control and majority of the inhabitants of that *janapada*, were Muslims. This courageous monk, it appears from the relevant passages of this extremely informative work, was not afraid of the Muslims, and moved about freely in towns and villages of that province. Some of the Jain *tīrthas* of this *janapada*,

which are otherwise unknown, will be noticed in the chapter on the Jain *tīrthas*. It is quite significent to note, that this great Śvetāmbara saint died in V.S. 1389 at Devarājapura, a town of Sindhu-maṇḍala. He was succeeded by Jinapadmasūri, who too, was an equally energetic monk.

In the 15th century, the dominating monk in the field of Jainism, was Somasundara and his activities are mainly known from the poem *Somasaubhāgyakāvya*[44], composed by his pupil Pratishṭhāsoma in V.S. 1524 of the Tapā *gaccha*. Another work, of the same name, was written a few years afterwards by Sumatisādhu, the pupil of Lakshmīsāgara of the same *gaccha*, before V.S. 1551.[45] A third work[46], written by an unknown author, on the same monk, is known.

The *Somasaubhāgyakāvya*[47], not only proves that Somasundara was busy repairing and building Jina temples in Gujarat, but also in the extensive state of Rajasthan. He was however, helped greatly by a number of Jain merchants, who did not hesitate to spend millions of rupees for the cause of Jainism. Among these rich men, we can mention Narasiṁha[48], of Patan, Devarāja of Vaḍanagara[49], the two brothers Visala and Govinda of Idar[50], who were the sons of Vatsarāja, a rich Jain merchant of Ukeśakula, Guṇarāja[51] of Karṇāvatī, also of the Ukeśakula. This Guṇarāja, we are told, was a favourite of Ahmad Shāh (1411-1443) king of Gujarat, who greatly helped him when the former went with Somasundara and others to Śatruñjaya in 1421 A.D.[52] This generosity, on the part of Ahmad Shāh, appears somewhat strange, as he was the greatest iconoclast among the Muslim rulers of Gujarat. Almost all the standing Hindu and Jain shrines of Gujarat, of that time, were destroyed by his general Tāj-Ul-Mulk[53], who was appointed by that Sultan for the sole purpose of demolishing all the temples, belonging to the 'hated *Kafirs*'. However the great Somasundara, who was a man of matchless energy, continued his task of repairing and

building Jina temples in Gujarat and Rajasthan, and in that connexion, he visited Devakulapāṭaka, Rāṇakapura, Citrakūṭa, Girnar etc.[54] He is also mentioned in several inscriptions. His name appears on a metal image of Pārśva[55], found from Ahmedabad and also on that of Śāntinātha[56], found from the same city. The first is dated in V.S. 1481 and the second in V.S. 1487. A third inscription[57], dated V.S. 1501, on a metal icon of Sambhavanātha, which was consecrated by him, was also found from Ahmedabad. This is probably the last known date of this remarkable Jain saint, who not only was a great Jain *sādhu* of his days, but also the *guru* of several important Jain scholars, whose literary activities will be reviewed in the chapter on the Śvetāmbara literature. We will also have to refer to him later, in this chapter, in connexion with Jainism in Rajasthan.

A well-known disciple of Somasundara was Munisundara, who was not only a great author, but also an active promoter of the religion of the Jinas.[58] He was even honoured by the Muslim *Naik* of Cambay.[59] He also flourished in the half of the 15th century.[60] A successful lady preacher, of this time, was Dharmalakshmī Mahattarā[61], who had many disciples, and was greatly respected even by her male counterparts.

Hundreds of Jain works were written and copied during the fifteenth century in different places of Gujarat and Rajasthan. This proves that in spite of the virtual absence of royal patronage, Jainism remained an important religious system in those two states of Northern India. For the time of the great Somasundara (of the Tapā *gaccha*) we get several dates on manuscripts. An *Āgamapustakapraśasti*, was copied at Devakulapāṭaka[62], in the temple of Ādideva (Ṛshabhanātha) in V.S. 1474, corresponding to 1416 A.D., during the spiritual reign of '*guru* Somasundarasūri'. Another manuscript, discovered from Patan[63], has the date V.S. 1479 and it also mentions this great monk. From the

same place, we have a big manuscript[64], containing several Āgamas, which was copied during the time of Somasundara, in V.S. 1479. A manuscript of *Candraprajñaptivṛtti*[65], from the same place, gives the date V.S. 1483 and also mentions Somasundara. The date, V.S. 1492, is supplied by a manuscript of the *Āvaśyakalaghuvṛtti*[66], also discovered from Patan. It also eulogises '*guru* Somasundara'. However, the earliest date for Somasundara, in a manuscript, is V.S. 1470, supplied by a manuscript of the *Śabdānuśāsana*[67], now in the Government Museum, Berlin. The same date for Somasundara in given in a manuscript[68], of the *Arishṭanemicarita*, written by Ratnaprabha.

Several Śvetāmbara manuscripts, of our period (1300-1600), mention the great Kharatara Ācāryas like Jinacandra III, Jinakuśala and Jinapadma. A manuscript of the *Upadeśapada*[69], written in V.S. 1354, was copied at Patan, during the time of Jinacandra III. In V.S. 1389 was copied a manuscript of the *Kalpacūrṇi*[70], during the spiritual reign of Jinakuśala. This was incidentally the last year of Jinakuśala's life. An undated manuscript[71], assigned to the 14th century, mentions Jinapadma, the disciple of Jinakuśala. He is also mentioned[72], in a manuscript of the *Bhagavatīsūtravṛtti*, written in V.S. 1400 and also in a manuscript[73], dated V.S. 1393.

Hundreds of other manuscripts were prepared, in the period under review, and they have been noticed in several *Praśastisaṅgrahas*, of both the Śvetāmbaras and the Digambaras. Quite a few of such original works will be discussed in the chapters on Literature.

Several other Jain monks like Jinabhadra, Jinasāgara, Jinaharsha, Jinacandra IV of the Kharatara *gaccha*, Jayacandra, Ratnaśekhara and Lakshmīsagara of the Tapā *gaccha*, Kakkasūri of the Upakeśa *gaccha*, Merutuṅga, Jayakīrti and Jayakeśari of Añcala *gaccha* and monks of several other *gacchas* worked ceaselessly for the propagation of Jainism, particularly in Gujarat and Rajasthan.

They have been mentioned in hundreds of metal image inscriptions. Jinabhadra of the Kharatara *gaccha* is mentioned in many inscriptions of the 15th century, including one[74], dated V.S. 1505 and two[75], dated V.S. 1509. For Jinasāgara of the same *gaccha*, we have dates V.S. 1509[76] and 1510.[77] For Jinaharsha, we have inscriptions[78], ranging from V.S. 1519 to V.S. 1552. He was also a prominent monk of the great Kharatara *gaccha*. Jayacandra of the well-known Tapā *gaccha* is mentioned in inscriptions[79], ranging from V.S. 15u2 to V.S. 1506. Ratnaśekhara, of the same *gaccha*, appears in inscriptions[80], from V.S. 1506 to V.S. 1517. And for the well-known Lakshmīsāgara, of the same Tapā *gaccha*, we have inscriptions[81], ranging from V.S. 1518 to V.S. 1543. This Lakshmīsāgara was a contemporary of the great Kumbha of Mewar and we will have to say something, on this point, later in this chapter. Kakkasūri (more strictly Kakkasūri III) of the Upakeśa *gaccha*, was another well-known monk of the 15th century. He is mentioned in a very large number of published inscriptions.[82] He was undoubtedly one of the most influential and powerful Jain monks of the 15th century.

In the first half of the 16th century, Karmā Shāh (Karmarāja), originally a cloth merchant of Citrakūṭa, successfully worked for the propagation of Jainism in Gujarat. He afterwards became the chief minister of Ratnasiṁha, the son of Saṅgrāmasiṁha. We have a very important epigraph[83], dated V.S. 1587, found from Śatruñjaya, which contains a eulogy of Karmā Shāh, who made the seventh restoration (*saptama uddhāra*) of the famous temple of Ādinātha of this hill. We further learn from this epigraph that Karmā Shāh had obtained a *farmān* from Bāhadura Shāh, king of Gujarat, who was his personal friend[84], which enabled him to visit Śatruñjaya. The epigraph proves that Karmarāja was intimately associated with the monks of the Tapā *gaccha*. The temple of Puṇḍarīkasvāmin, situated just opposite the temple of Ādinātha

on Śatruñjaya, was built by Karmarāja. This is also disclosed by two epigraphs[85], from the same hill, of the same date, i.e. V.S. 1587, corresponding to 1531 A D.

Let us now discuss the religious activities of Hīravijaya (A.D. 1527-1596), probably the greatest Jain monk after Hemacandra. He belonged to the Tapā *gaccha* and was a pupil of Vijayadānasūri, who is known from several inscriptions[86] of the 16th century. After the death of his preceptor in 1566 A.D., Hīravijaya became the head of the Tapā *gaccha*. A very good number of contemporary inscriptions mention him, and refer to the installation of Jiṇa images by him. The earliest date is supplied by an inscription[87] of V.S. 1617, discovered from Cambay, and the latest date of V.S. 1651, by another inscription[88] of Palitana. Several works, written within fifty years of his death, record his achievements. Here we can mention the *Hīrasaubhāgya-kāvya*[89], the composition of which began in the life-time of Hīravijaya, and ended during the spiritual rule of Vijayadevasūri. It was composed by Devavimala of the Tapā *gaccha*. The poet Ṛshabhadāsa, composed in Gujarati, another work in V.S. 1685, entitled *Hīravijayasūrirāsa*[90], which was based on the earlier Sanskrit work of Devavimala. The most important event of Hīravijaya's life was his contact with Emperor Akbar, which took place, for the first time in A.D. 1582 (Vikrama 1639) and continued till 1586 A.D. An important epigraph[91], from Śatruñjaya, inscribed in V.S. 1650, tells us that this great Jain saint in V.S. 1639, persuaded that great emperor to issue an edict, forbidding the slaughter of animals for six months. We are further told that, under the influence of Hīravijaya, Akbar discoutinued the old practice of confiscating the property of the childless persons. This reminds us of the similar measure, taken by Caulukya Kumārapāla, under the guidance of Hemacandra. Akbar also set free many captives and also birds and animals. Akbar became, according to this epigraph, a pious king like Śreṇika

(Bimbisāra) and that emperor also restored Ś trunjaya to the Jains. The epigraph further informs us that Akbar also established a Jain library (*paustakaṁ bhāṁḍagāram*). Afterwards, according to other authorities, Akbar prohibited the destruction of lives on some specified dates.[92] It was even commonly believed, by some contemporaries, that Akbar himself became a Jain[93], although it is not exactly correct The inscription on Śatruñjaya, mentioned above, records[94], the fact that Akbar abolished Jaziya. Among other Jain saints, who was honoured by Akbar, we may mention Hīravijaya's successor and disciple Vijayasena, who according to the above-mentioned Śatruñjaya epigraph[95], was invited by Akbar to Lābhapura (Lahore) and also received a *farmān* from that emperor, which forbade the killing of animals. Another prominent pupil of Hīravijaya, viz. Bhānucandra was in the good books of Akbar, and succeeded in persuading that emperor to repeal the pilgrim tax on the holy Śatruñjaya hill.[96] Another pupil of Hīravijaya, viz. Śānticandra, composed his *Kṛpārasakośa*[97], which mentions some of the good deeds of Akbar in 128 verses It was composed before V.S. 1648. A contemporary work viz. *Jagadgurukāvya*[98], in 233 verses, was composed in V.S 1646 by Padmasāgara of the same Tapā *gaccha*. It also gives an account of Hīravijaya's life, who got the title of *Jagadguru* from Akbar before V.S. 1641. This is also confirmed by an inscription[99] of V.S. 1647 from Rāṇapura, in the Marwar area of Rajasthan, which mentions expressly his biruda *Jagadguru*, given by *Pātasāha Akabara*.

Numerous inscriptions from Gujarat, Rajasthan and even U. P., mention Hīravijaya, and his disciples and associates, which suggest that he was a tireless and dedicated saint, who never tried to sit on his own laurels.

It should, however, be noted that the Digambara Padmasundara who died in V.S. 1639, was honoured by Akbar, even before Hīravijaya. One of his spiritual predecessors, Ānandameru, was honoured by kings like

Bābur and Humāyūn.[100] Among his works we can mention the *Rāyamallābhyudaya*[101] and the *Akabaraśāhi-Śṛṅgā-darpaṇa*[102]

Jainism in Rajasthan : Like Gujarat, Jainism continued to exist in Rajasthan, as a separate religious system, in the period under review (1300-1600 A D.). As we have already seen, several places of Rajasthan were intimately connected with Jainism from quite early period. However, a few of the important Jain centres were destroyed by the Muslims, in the period under review. Let us first take note of the condition of Jainism in Northern Rajasthan, which includes the very important district of Bikaner.

Bikaner area has yielded more than 2500 Jain inscriptions[103], inscribed mostly on metal icons. Only a few inscriptions have the names of the reigning kings. However, they give the names of the prominent monks of different *gacchas*. The names of most of the Śvetāmbara monks, found in Bikaner inscriptions, can also be noticed in inscriptions, from other places of Rajasthan and even Gujarat.

The earliest temple[104], of Bikaner was founded during the reign of king Bīkāji in V.S. 1561, corresponding to 1503 A.D. It was dedicated to the first Tīrthaṅkara Ādinātha. The relevant inscription informs us that the original icon of Ādinātha was first installed by the famous Kharatara Ācārya Jinakuśala in V.S. 1380 at Maṁḍovara. And we actually know from the *KB*[105], that this great Jain monk was very much busy installing images in that particular year (V.S. 1380) in various places of Gujarat and Rajasthan. Another inscription, from the same temple[106], gives us the information that Kāmrān, the brother of Emperor Humāyūn had invested this place in V.S. 1591, and destroyed the temple of Ādinātha, which was rebuilt by Varasiṁha, the minister of Jayantasiṁha in V.S. 1592. The date given for Kāmrān is absoluely correct, and this epigraph proves that, from the very beginning, the ministers of Bikaner kings were active supporters of Jainism. The temple of Ādinātha

is now known as Cintāmaṇi temple and has a collection of 1050 metal icons in its underground chamber. According to the local tradition[107], all these icons were taken from Sirohi to Fatepur Sikri by a Muslim general of Akbar in V.S. 1633, and were kept in royal treasury there, till V.S. 1639. Afterwards, on being requested by Rāyasiṁha, the *mahārājā* of Bikaner, they were handed over to him by that emperor, who as we have already seen, was favourably inclined towards the Jains. It, therefore, follows that these icons were fashioned before that date and the evidence of inscriptions, on these icons, also support this. A very good number of inscriptions[108], are dated before 1300 A.D. And an even larger number of images are dated between 1300 and 1550 A.D. Well-known monks like Merutuṅga, Jayakīrti and Jayakeśara of Añcala *gaccha*, Kakkasūri I, II and III of Upakeśa *gaccha*, Nannasūri of Koraṁṭaka *gaccha*, Jinapati, Jineśvara, Jinaprabodha, Jinacandra I, II, III, IV and V, Jinakuśala, Jinabhadra, Jinasamudra, Jinahaṁsa, Jinamāṇikya and others of the great Kharatara *gaccha*, several Dhaneśvaras of Nāṇaka *gaccha* and also several Śāntisūris and Siddhasenasūris of the same *gaccha* are mentioned in these inscriptions. Prominent monks of the well-known Tapā *gaccha* like Munisundara, Ratnaśekhara and Lakshmīsagara are also mentioned in these inscriptions.[109]

Inscriptions from other temples of Bikaner, mention royal personalities like Emperor Akbar[110] and *rājādhirāja* Lūṇakaraṇa.[111] Evidences, at our disposal, prove that before 1600 A.D., there were five Jina temples at Bikaner town viz. those of Ādinātha, Sumati, Vāsupūjya, Mahāvīra and Naminātha.[112] Jain inscriptions have also been found from other places of Bikaner district like Napasar, Rajaldesar, Ratangarh, Sardarsahar, Riṇī etc. Quite a good number of inscriptions of these places were inscribed in our period (1300-1600 A.D.).

Western Rajasthan is extremely rich in Jain antiquities.

As we have already seen, a large number of towns of this region, were associated from very early times, with the Jain religion. Several Jain centres like Satyapura (Sanchor), Jāvālipura (Jalor), Jaisalmer, Abu were associated with Jainism, even before 1300 A.D. Both Satyapura and Jāvālipura, the two famous Jain centres, as we will shortly see, were destroyed by the perfidious Muslims in the early 14th century. Let us now turn our attention to Jaisalmer, which still continues as a Jain centre of pilgrimage.

The association of Jainism with Jaisalmer goes back to V.S. 1244, when in the spiritual reign of Jinapati of the Kharatara *gaccha*, the *saṅgha* of Jesalameru (the old name of Jaisalmer), participated in the pilgrimage, organised by that saint.[113] The earliest temple of this place, viz. that dedicated to Pārśvanātha, was constructed by Jagaddhara, son of Kshemandhara, before 1218 A.D.[114] This temple of Pārśvanātha is mentioned in connexion with Kharatara Jineśvara's visit to this place in V.S. 1323.[115] Jinaprabodha[116], of that *gaccha* visited Jesalmeru in V.S. 1340, and he was given a very warm welcome by Karṇadeva, the king of Jesalameru. Jinacandra III of the same *gaccha* visited this place in V.S. 1356 and stayed there till V.S. 1358. The then king of Jesalmeru viz., *rājādhirāja* Jaitrasiṁha, who was a great patron of Jainism, gave him a rousing welcome and new icons were installed by Jinacandra III in the Pārśva temple in V.S. 1358, corresponding to 1300 A.D.[117] His successor Jinakuśala paid a visit to this temple[118] in V.S. 1383. And Jinapadma, the successor of Jinakuśala, also visited the temple[119] in V.S. 1390.

It, therefore, appears that the temple of Pārśvanātha of Jaisalmer, was the only Jina temple of that place, for a very long time. During the rule of Lakshmaṇa in the early 15th century, this temple was repaired. P. C. Nahar is obviously wrong[120], when he claims that it was during Lakshmaṇa's reign, that the temple was first built. It appears that as a result of Alā-Ud-dīn's raid, this temple

was destroyed and had to be re-built. We however do not agree with Muni Vṛddhiratna[121], when he claims that Pārśva temple at Jaisalmer was originally built in V.S. 1212. It was actually built, according to the *KB*[122], in V.S. 1260. However king Lakshmaṇa was surely responsible for giving a new lease of life, to the Jains of this town, by re-building the temple and the grateful inhabitants[123], renamed it as Lakshmaṇavihāra.

The son and successor of Lakshmaṇa was Vairasiṁha, in whose reign, the temple of Sambhavanātha at Jaisalmer, was built in the year V.S. 1494, corresponding to 1437 A.D[124] The relevant epigraph from Jaisalmer further informs us that the Kharatara *Ācārya* Jinabhadra installed 300 icons in that newly-built temple. The king Vairasiṁha[125] is also represented as taking part in the ceremonies connected with the foundation of Sambhavanātha temple. The name of the above-mentioned Kharatara saint occurs in a very good number of published inscriptions from both Gujarat, Rajasthan and even other parts of Northern India.[126] Hundreds of image-inscriptions (many of which are, still unpublished) contain the name of this celebrated saint of the Kharatara *gaccha*. The next king of Jaisalmer Cācigadeva was also a great patron of Jainism in the 15th century. His name occurs in several Jain epigraphs[127], from Jaisalmer, all but one, dated in V.S. 1518, corresponding to 1461 A.D. An earlier date viz. V.S. 1505 is given in an epigraph from the Sambhavanātha temple.[128] This inscription mentions the famous Kharatara Ācārya Jinabhadra, while the other epigraphs, dated V.S. 1518 mention his successor Jinacandra V. The next king of Jaisalmer viz. Devakarṇa is mentioned in several Jain epigraphs, all dated V.S. 1536.[129] The next king Jaitrasiṁha II is not only mentioned in several Jain epigraphs, but also a Jain manuscript. This particular manuscript was copied in V.S. 1590[130], in Vikramadurga, which was under the Jaisalmer kings. However the date presents some

difficulty, as his son and successor Lūṇakarṇa, was on the throne of Jaisalmer[181] in V.S. 1585. It we therefore reject this identification, we have to identify this 'Jaityasiṅgha' with the Bikaner king, whose name is found in a Jain epigraph[182] from that place, dated V.S. 1591. It is also a fact that 'Vikrama' was an old name of Bikaner. Jaitrasiṁha II of Jaisalmer is known from Jain epigraphs from that place dated V.S. 1581[183] and 1583[184], respectively. For king Lūṇakarṇa we have a Jain inscription[185], dated V.S. 1585. Another Jaisalmer king of our period, who is mentioned in Jain epigraphs[186], was Bhīmasena or Bhīmaji, who was a contemporary of Emperor Akbar. His dates are V.S. 1650 and 1663.

The above discussion of Jainism in Jaisalmer proves that it was exceedingly popular in that area. The frequent references to the Kharatara monks show that the Jain temples here were practically under their control.[187] The Jain libraries of this town are exceedingly rich, and the labours of scholars like Dalal and Puṇyavijaya have brought to light some of these priceless works.

As we have already noted, Abu area of Rajasthan was connected with Jainism from the 11th century, if not earlier. This area has also yielded hundreds of Jain inscriptions. A very good number of Jain epigraphs of our period (1300-1600 A.D.), from Abu, are also known. The earliest important Jain epigraph, of this period, is one dated V.S. 1378, corresponding to 1322 A.D.[188] We are told that in this year, during the time of Tejasiṁha and Tihuṇa, of the Cāhamāna lineage, the *jīrṇoddhāra* (repair) of Ṛshabhamandira was carried out by the two brothers Lalla and Vījaḍa. The rebuilt temple was consecrated by Muni Jñānacandra, who belonged to the spiritual lineage of Dharmaghosha. This Jñānacandra has been further described as the disciple of Amaraprabha. It appears that this Jñānacandra, the disciple of Amaraprabha, had an exceptionally long life, as he is mentioned in two image-

inscriptions of much earlier dates. One of them[139] is dated in V.S. 1307 and the other[140], between V.S. 1300 and 1309. Another epigraph[141], from Abu, supplies the date, V.S. 1311, for him. In several other epigraphs from Abu[142], Jñānacandra has been mentioned. The latest date for him[143] is V.S. 1394, which shows that he was more than hundred years old, when he died, before V.S. 1396, a date supplied by another Abu epigraph[144], which mentions his disciple Muniśekhara.

Several other important epigraphs from Abu are known. Two inscriptions, dated V.S. 1525, corresponding to 1468 A.D., have been discovered. One of them mentions the famous saint Lakshmīsāgara of the Tapā *gaccha* and it also mentions Ḍūṅgarasiṁha, the king of Ḍūṅgarapura.[145] The second[146], of the same date, also mentions Lakshmīsāgara and Ḍūṅgarasiṁha. Several other epigraphs from Abu of the 15th century, mention the monks of the Tapā *gaccha*. The Kharatara *Ācārya* Jinaharsha is mentioned in an inscription[147], dated V.S. 1523, from the same place. An earlier inscription, dated V.S. 1518, refers to the celebrated king *rājādhirāja* Kumbhakarṇa *alias* Kumbha. It is incised on a brass image[148] of Ādinātha, which was fashioned at Ḍūṅgarapura, which was under *Rāula* Somadāsa, and later brought to Abu. The great Tapā *gaccha* monk Lakshmīsāgara consecrated the image. This saint Lakshmīsāgara and the Ḍūṅgarapura chief Somadāsa are also mentioned in a brass image of Śāntinātha at Abu of the same date.[149]

Ḍūṅgarapura was a centre of both the Śvetāmbara and Digambara Jains in the period under review. Two fifteenth-century Jain manuscripts were copied in the Pārśvanātha temple of this town. The first[150], dated V.S. 1480, mentions the local king Gaipāladeva or Gajapāla and the second[151], also mentions him, and is dated in V.S. 1496. A much earlier work entitled *Pravāsaghīkātraya* of Jayānanda, written in 1370 A.D., mentions the fact, that at that time, there were five Jina temples at this town.[152] The Pārśva temple of

Ḍūṅgarapura was repaired by Sālha, the minister of Somadāsa, according to the *Guruguṇaratnākarakāvya*[153], composed in V.S. 1541. Ḍūṅgarapura was also known as Giripura and the Ādinātha temple of the Digambaras of this town was very famous.[154]

Several places of Southern Rajasthan were directly connected with the activities of the Jain monks, in the period under review. We have already seen in the first volume of our work that Citrakūṭa was a Jain centre, even in the 8th century A.D. In the first chapter of the present work also, we discussed the popularity of Jainism at Citrakūṭa. It was not only a popular Śvetāmbara centre, but was also equally popular with the Digambaras. The *KB*[155], refers to the admirers of the Kharatara Jinakuśala, some of whom were the *śrāvakas* from Citrakūṭa, who at the instance of Jinakuśala, participated in a conference at Patan in V.S. 1377.

The Jain Kīrtistambha (in the epigraph it is actually called *mānastambha*) of Citrakūṭa is a Digambara monument, certainly built in the closing years of the 13th century.[156] According to a mutilated epigraph[157], this *stambha* was started by a person called Jīju and completed by his son Pūrṇasiṁha. It was ceremoniously consecrated by a Digambara saint called Dharmacandra, who has been described as having been honoured by king Hammīra[158], who, as we have already seen, was an admirer of the Jain religion. According to some, this Dharmacandra has been represented in a Digambara *Paṭṭāvalī*[159], as having flourished in the 13th century. The epigraph, mentioned above, further mentions the fact that Jiju also had built at Citrakūṭa, a temple dedicated to Candraprabha. We have already seen that there was an ancient temple of Lord Mahāvīra at Citrakūṭa. There were also other Jina temples in this famous fort ; but this will be discussed in the chapter on the Jain *tīrthas*.

Mokal or Maukala of Mewar is known to have built a Jina temple through his minister Guṇarāja in 1428 A.D.[160]

His son, the famous Kumbhakarṇa, was surely a warm admirer of the religion of the Jinas. We have already come across his name in connexion with a Jain inscription of Abu. In V.S. 1491, corresponding to 1434 A.D., we have an inscription[161], which records that in that victorious year of king Kumbhakarṇa, fourteen *taṅkās* were allotted by a devoted Jain, for the worship of Dharmacintāmaṇi. The epigraph was found from Delavāḍā in Udaipur district. It begins with a prayer to Lord Pārśva, who is also called Dharmacintāmaṇi. Another epigraph[162], from Nagda in Mewar region, dated V.S. 1494, of the reign of Kumbhakarṇa, records the installation of an image of Śāntinātha at Devakulapāṭaka of Medapāṭa *deśa* by a rich person called Sāraṅga. The consecration ceremony was done by Jinasāgara of the Kharatara *gaccha*. From Chitor also we have an epigraph[163], which refers to the erection of a temple of Śāntinātha by the treasury officer, called Velāka of king Kumbhakarṇa. Another inscription[164], dated V.S. 1496, found from the well-known Jain temple of Rāṇakapura, of the 41st year of this great Kumbhakarṇa, records the building of a temple, dedicated to the first Tīrthaṅkara, by a prosperous gentleman of Prāgvaṭa *vaṁśa*. This temple, it is of great interest to note, was named after him. The consecration ceremony was done by Somasundara, of the great Tapā *gaccha*. This surely proves that this remarkable monarch, who proudly assumed the title of *Hindu Suratrāṇa*, had a soft corner for the religion of the Jinas. His son Rāyamalla also apparently encouraged the Jains and an epigraph[165], from Nadlai, dated V.S. 1557, records the installation of an image of Ādīśvara (Ṛshabha) in an old temple of this place, called Sāyaravasati. It also mentions the crown-prince Pṛthvīrāja, and an ancient monk of the Shaṇḍeraka *gaccha*, called Yaśobhadrasūri, who flourished in the 10th century A.D.

Mahārāṇā Pratāpa, who flourished in the last quarter of the 16th century, was also an admirer of Jainism and his

letter to the celebrated Hīravijaya, written in 1578 A.D., proves his concern for the religion of the Jinas.[166]

Several places of Eastern Rajasthan were intimately connected with Jainism, in the period, under review. The town of Virāṭanagara or Bairāṭ, of the epic fame, came to be associated with Jainism in the early 16th century. An image of Supārśvanātha, now preserved in the well-known Cintāmaṇi temple of Bikaner, contains a small inscription[167], which shows that in V.S. 1568, corresponding to 1511 A.D., this icon was set up at 'Virāṭṭanagara.' We have a long inscription[168], on the wall of the local Jina temple, originally dedicated to Vimalanātha, which was erected in Śaka 1509, corresponding to 1587 A.D., during the reign of Akbar by Indrarāja, a local chief. The opening ceremony was done by Kalyāṇavijaya, a disciple of the renowned Hīravijaya. The epigraph actually opens with an obeisance to this great Jain *muni*, who was looked upon as a Superhuman, by the Jains of this place. The epigraph also proves that Hīravijaya was given the *Jagadguru* biruda by Akbar before 1587 A.D. Another temple, dedicated to Pārśva, was in existence at Bairāṭ, before V.S. 1641, corresponding to 1584 A.D., the date of the composition of the *Lāṭīsaṁhitā*[169], by Rājamalla, which mentions this temple of that town. Several other places of Rajasthan were intimately connected with Jainism in the period under review. We will have to take note of them, in the chapter on the Jain *tīrthas*.

Jainism in other Areas of Northern India: Gwalior or ancient Gopācala, in Madhya Pradesh, was connected with Jainism, from the 15th century, although quite a few images of that place, give earlier dates. Several published inscriptions prove that these were inscribed on Śvetāmbara icons.[170] However in no Śvetāmbara inscription before the 15th century, do we get the names Gopādri or Gopācala, the two old names of Gwalior. It appears that all the Śvetāmbara images were fashioned elsewhere and brought to

Gwalior much afterwards. The Digambaras, were in control of Jina temples of Gwalior from the 15th century; Several Digambara works were written in Gwalior and the earliest date found in a Digambara literary work is V.S. 1468, corresponding to 1410 A.D, which clearly mentions the Tomara king Vīrammadeva (Vīramadeva) of Gopācala.[171] In this year, a copy of the *Pañcāstikāya* was caused to be written by a lady, called Devaśrī. It also mentions a few teachers of the Kāshṭhāsaṅgha and Māthuragaccha. The Gwalior king Vīramadeva (also called Vīramendra) is also mentioned in a manuscript of the *Pravacanasāra*[172], dated V.S. 1469. No Jain epigraph, of the time of Vīramadeva, has been found. A minister of this Vīramadeva viz. Kuśarāja, was the patron of the poet Padmanābha, who was the disciple of Guṇakīrti. This Padmanābha was the author of the *Yaśodharacarita* also called *Dayāsundarakāvya.*[173] Kuśarāja, the minister of Vīramadeva, was the reputed builder of the Candraprabha temple of Gwalior.[174]

The next king of Gwalior, connected with Jainism, was Ḍuṅgarasiṁha; of his reign, we have a number of Jain records, both literary and epigraphic. A manuscript of the *Bhavishyadatta Pañcamīkathā*[175], was copied in V.S. 1486, at Gopācaladurga; in his reign. The next date for him viz. V.S. 1497 is supplied by an Ādinātha image inscription, the installation ceremony of which, was done by that remarkable poet Raidhū[176] A manuscript was copied during his reign in V S. 1506.[177] Next, we have two records for him, dated V.S, 1510. In that year, a copy of the *Samayasāra*[178], was made at Gopādri, which has been described in the *praśasti* as full of *jinālayas* and other beautiful buildings. There is little doubt that the fifteenth century was the golden age of Jainism in Gwalior, and it was largely because of the prosperity of this kingdom, during the rule of the Tomara kings. We have two inscriptions[179], of his reign, dated V.S. 1510, one inscribed on an icon of Mahāvīra, and

the second, on that of Sambhavanātha. The icon of Sambhavanātha is now preserved at Alwar.

For the next king of Gwalior, viz. Kīrtisiṁha, we have a few Jain records. A manuscript of the *Jñānārṇava* was copied in V.S. 1521 at Gopācaladurga in the reign *rājādhirāja* Kīrtisiṁha[180]. Another Jain record, of his reign, gives the date, V.S. 1530 and mentions Śubhacandra of the Kāshṭhā-saṅgha and Māthuragaccha.[181] Another king of Gopagiri, viz. Mānasiṁha is mentioned in a manuscript of the *Nāga-kumāracarita*[182], written in V.S. 1558.

Deogarh in Lalitpur district of U. P, as we have already seen, was a celebrated Digambara centre from the early mediaeval period. A long epigraph[183], from this place, dated in V.S. 1481 and also in Śaka 1346, corresponding to 1424 A.D., of the time of Alp Khān of Malwa (mentioned by the name 'Ālambhaka' in the epigraph), who was better known by the name Hūshang Shāh (1405-35)[184], has been discovered. A number of smaller epigraphs from this place are also known. Unlike many Jain temple-complexes, Deogarh Jain temple was never destroyed. However, the absence of any literary reference to this place, is surprising.

There were several other Jain centres, in different parts of Northern India, and epigraphs have also been found from those places. Quite a few of them, will be noticed in the chapter on the Jain Tīrthas.

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2. Edited Jinavijaya, p. 5.
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7. See in this connexion Sheth, *Jainism in Gujarat*, pp. 173f; see also *Jaina Aitahāsika Gurjara Kāvya Sañcaya*, pp. 243-45.
8. See in this connexion for some controversial points, Desai, *Jaina sāhitya no saṁkshipta itihāsa* (in Gujarati), Bombay, 1933, p. 429 and foot note 428.
9. See *Jaina Aitahāsika etc*, pp. 247ff.
10. See Sheth, *op.cit.*, pp. 177ff; see also *Nābhinandanoddhāra-prabandha*, V, Verse 97.
11. See *Jaina Aitahāsika etc.*, pp. 160f.
12. *Ibid.*, pp. 163f.
13. See *Delhi Sultanate*, p. 41, Sheth in his *Jainism in Gujarat*, p. 179fn. 21, obviously overlooks the fact that Mubārak Shāh, the third son of Alā-Ud-din, assumed the title of Qutb-Ud-din.
14. See Desai, *op.cit.*, p. 427.
16. *Ibid.*, p. 424; and Sheth, *op.cit.*, p. 171; see also Jinavijaya, *Prācin Jainalekhasaṅgraha*, II, No. 447.
16. *Op.cit.*, pp. 424ff.
17. The earliest date V.S. 1364 is supplied by the *Vaibhāragirikalpa* (Jinavijaya's ed. pp. 22f.) and the latest V.S. 1389 by the epilogue (p. 109).
18. Pp. 45f.
19. Pp. 95ff.
20. P. 46.
21. See *Delhi Sultanate*, p. 86.
22. See Desai, *op.cit.*, p. 438.
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27. *Ibid.*, p. 60.
28 *Loc.cit.*.
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42. *Ibid.*, p. 77.
43. *Ibid.*, pp. 81ff.
44. See for the summary of this poem, Desai, *op.cit.*, pp. 451ff; see also *Jinaratnakośa*, pp. 452f.
45. See *Jinaratnakośa*, p. 452; see also *J.S.B.I.*, VI, p. 215.
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47. See Desai, *op.cit*, pp. 453ff.
48. See *Somasaubhāgyakāvya*, V, 51ff; see also Desai, *op.cit.*, p. 452.
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56. *Ibid.*, I, No. 845.
57. *Ibid.*, I, No. 881.
58. See Sheth, *op.cit.*, pp. 207f.
59. See *Somasaubhāgyakāvya*, X, 2-3.
60. See for further details on Munisundara, Desai, *op.cit.*, pp. 464f.
61. See Sheth, *op.cit.*, pp. 221f.

62. See Jinavijaya, *Jainapustakapraśastisaṅgraha*, p. 47.

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73. *Ibid.*, p. 131.

74. See Buddhisāgara (edited), *Jainadhātupratimālekhasaṅgraha*, II, No. 739.

75. *Ibid.*, II, Nos. 258 and 530; Jinabhadra is also mentioned in Nos. 495, 589 and 608 of the same volume.

76. *Ibid* , II, No. 424.

77. *Ibid.*, II, No 916.

78. See *ibid.*, II, Nos. 487, 443, 690, 985, 148, 77, 605, 313, 422, 410, 597, 707 and 719.

79. *Ibid.*, II, Nos. 731, 3, 103, 358, 629, 749, 53, 655, 510 etc. etc.

80. *Ibid* , II, Nos. 17, 77, 89, 154, 225, 343, 404, 741, 933, 989, 1048 etc. etc.

81. *Ibid.*, II, Nos. 31, 214, 415, 595, 439, 149, 257 etc. etc.; see also Jinavijaya, *Prācīn Jainalekhasaṅgraha*, II, Nos. 264, 265 and 267; see for further details on Lakshmīsāgara, Sheth, *op.cit.*, pp. 224ff.

82. For inscriptional references to him, see Buddhisāgara *op.cit.*, II, p. 217; P. C Nahar, *Jain Inscriptions*, III, p. 212; A.C. Nahata, *Bikaner Jainalekhasaṅgraha*, Pariśishṭa, p. 28.

83. See *E.I.*, 2, pp. 42ff; see also Jinavijaya, *op.cit.*, II, No. 1ff.

84. See in this connexion, Sheth, *op.cit.*, pp. 236ff; and Vivekadhīra's *Śatruñjayoddhāra*, published with an Introduction by Jinavijaya, Bhavnagar, V.S. 1973. It is significant to note that Vivekadhīra, wrote this work in V.S. 1587 and in the same year, he wrote the *Praśasti* of Karmā Shāh at Śatruñjaya (see *E I* , 2, p. 47). He belonged to the Tapā *gaccha*. For some more information, see Jinavijaya's *Avalokana*, pp. 16ff, in his Vol. II of *Prācīn Jainalekhasaṅgraha*.

85. See *E.I.*, 2, pp. 47f; see also p. 46.

86. See Buddhisāgara, *op.cit.*, II, Nos. 621, 992, 497, 794 etc. etc;

see also *Bikaner Jainalekhasaṅgraha*. Nos. 1840. 1977. 1901. etc; see also Nahar, *Jain Inscriptions*, III, Nos. 2370-71 and 2448.

87. See Buddhisāgara. *op.cit*, II, No. 935.
88. See Nahar, *op cit.*, II No. 1763
89. Published in 1900 (Bombay, Kāvyamālā Series); see also *Jinaratnakośa*, p. 461 and *J.S.B.I.*, VI, pp. 217f; and p. 433.
90. See *J S.B.I.*, VI, p. 217.
91. S.e *E.I.*, 2, pp. 50ff; see also Jinavijaya, *op.cit*, II, pp. 11ff.
92. See Badaoni II, p. 331 (trans. W. H. Lowe).
93. See Sheth, *op cit.*, p 272.
94 See Verse No. 17.
95. See Verses 25ff.
96. See in this co nexion, Desai, *op.cit.*, p. 550.
97. See *Jinaratnakośa*, p. 95; published in V.S. 1973, Bhavnagar.
98. *Ibid.*, p. 128; see also *J.S B.I.*, VI, pp. 216f; this work has also been published (Yaśovijaya Jaina granthamālā, No. 14, Bhavnagar).
99. See Nahar, *op.cit.*, I, No. 714.
100. See *J.S B.I.* VI, pp. 66f.
101. See *Jinaratnakośa*, p. 332.
102. See *J.S B.I.*, VI, p. 67.
103. See in this connexion, *Bikaner J.inalekhasaṅgraha* ed. by A.C. and B.L. Nahata, Calcutta, Vīrābda, 2482.
104. *Ibid.*, No. 1.
105. Se pp. 7 ff.
106. Nahata, *op.cit.*, No. 2.
107. *Ibid.*, Introd., p. 27.
108. See the list in Pariśiṣṭa '*Ka*' of Nahata's work.
109. See for the entire list of monks in the Bikaner inscriptions, the Appendix V of Nahata's work.
110. See Nos. 1234, 1235, 1399, 1402-05, 1408-11 and 1953.
111. No 1165.
112. See *ibid.*, Introd, pp. 24f; of also the verse of Guṇavijaya (V.S. 16 4), quoted in p. 25.
113. See *KB*, p 34.
114. See Dalal, *Jaisalmere Catalogue*, Baroda, 1923, p. 3; see also K C. Jain, *Ancient cities and Towns of Rajasthan*, Delhi, 1972, p. 374; according to the *KB* (p. 44, the Pārśva temple of Jaisalmer was built by Jagaddhara in V.S. 1200.
115. See *KB*, p. 52.
116. *Ibid.*, p. 58.
117. *Ibid.*, p. 61.

118. *Ibid.*, p. 63.
119. *Ibid.*, p. 86.
120. See his *Jain Inscriptions*, III, *Introd.*, p. 14.
121. See *ibid.*, p. 17 footnote.
122. P. 44.
123. See *ibid.*, No. 2112 (p. 4).
124. See Nahar, *op.cit.*, III, No. 2139.
125. *Ibid.*, No. 2139, line 28.
126. See Nahar, *op.cit.*, I, Nos. 8, 121, 116, 214, 275, 465, 478 etc. etc ; Buddhisāgara, *op.cit.*, II, Nos. 595, 608, 495 ; Nahata, *op.cit.*, 698, 788, 893, 135, etc. etc.
127. See Nahar, *op cit.*, III, Nos. 2116-17, 2119, 2140 ; see also Nahata, *op.cit.*, No. 2702.
128. See Nahar, *op.cit.*, No. 2 44.
129. See Nahar, *op.cit.*, III, Nos. 2120, 2154, 2400, 2404, 2406, 2409 ; see also Nahata, Nos. 2725, 2781, 2610 ; the temple of Śāntinātha of Jaisalmer was built during the reign of this Devakarṇa in V.S. 1536 (see lines 20-21 of No. 2154).
130. See Shah, *Śrī Praśasti Saṅgraha*, Ahmedabad, V.S. 1993 (Vīra Saṁvat 2463), No. 325.
131. See Nahar, *op.cit.*, III, No. 2155.
132. See Nahata, *op cit.*, 2 (b).
133. See Nahar, *op.cit.*, III, No. 2154 (line 35).
134. *Ibid.*, No. 2154.
135. *Ibid.*, No. 2155.
136. *Ibid.*, Nos. 2494 and 2505.
137. For a discussion on other Jain temples of Jaisalmer, see Nahar, *op.cit.*, Introd., pp. 14ff.
138. See *E.I.*, IX, pp. 148ff ; see also Bhandarkar, *List*, No. 677 ; see also Jinavijaya, *op.cit.*, II, No. 132 (pp. 114ff).
139. See Buddhisāgara, *op.cit.*, II, No. 548.
140. *Ibid.*, II, No. 801 ; the figure after 130 could not be read.
141. See Jinavijaya, *op.cit.*, No. 725.
142. *Ibid.*, Nos. 134, 136, 141, 142, 148, 155, 159, 161, 162, 164 etc. etc.
143. *Ibid.*, Nos. 162, 178, 194 etc.
144. *Ibid.*, No. 166.
145. See Jinavijaya, *op.cit.*, II, No. 249 ; see also Nahar, *op.cit.*, II, No. 2025.
146. *Ibid.*, II. No. 251.
147. *Ibid.*, II, No. 258.
148. *Ibid.*, II, No. 264.
149. *Ibid.*, II, No. 265.

150. See Jinavijaya, *Jainapustakapraśastisaṅgraha*, p. 143.
151. *Ibid.*, p. 146.
152. Jain, K. C., *Ancient cities and towns etc.*, p. 359 and also *J.S.P.*, III, p. 259.
153. See Jain, *op.cit.*, p. 360 ; see also *Jinaratnakośa*, p. 106.
154. See Johrapurkar, *Bhaṭṭāraka Sampradāya*, pp. 144; 287.
155. P. 69.
156. See in this connexion, the detailed discussion in Hindi in the work *Bhārat ke Digambara Jaina Tīrtha*, by B. Jain (Bombay, 1978), Vol. IV, pp. 87ff.
157. *Ibid.*, pp. 89ff ; and *J.Ś.L.S.*, Vol. V, pp. 64ff.
158. Verse No. 44
159. See *Bhaṭṭāraka Sampradāya*, Sholapur, 1958, No. 230 ; it is however, somewhat difficult to reconcile the evidence of this *Paṭṭāvalī* with that of the Chitor epigraph.
160. See K. C. Jain, *op cit.*, p. 30 and footnote 3.
161. See Nahar, *op cit.*, II, No. 2006.
162. *Ibid.*, II, No. 1958.
163. See *A.R.R.M.A.*, 1920-21, No. 10 ; see also C. L. Jain, *Jain Bibliography*, p. 163.
164. See Jinavijaya, *op cit.*, II, No. 307 ; and Nahar, *op cit.*, I, No 700 ; and Bhandarkar, *List*, No. 784.
165. See Jinavijaya, *op cit.*, II, No. 336 ; the date here is wrongly given as 1597 ; but see Bhandarkar, *List*, No. 874 Nahar also (*op.cit.*, I No. 852) has committed the same mistake.
166. See in this connexion, A. P. Goyaliya's work *Rājputāne ke Jaina Vīra*, Delhi, 1933, pp. 341f.
167. See Nahata, *op.cit.*, No 1124.
168. See Jinavijaya, *op.cit*, II, No. 379.
169. Ed. in *M.D.J.M.*, No. 26, Bombay, V.S 1984.
170. See in this connexion, Nahar, *op.cit.*, II, Nos. 1363-1423.
171. See *Bhaṭṭāraka Sampradāya* No. 555.
172. *Ibid.*, No. 538.
173. See *J.S.B.I.*, VI p. 290 ; See also *Jinaratnakośa*, p. 319,
174. See *Bhārat ke Digambara Jaina Tīrtha*, III, pp. 45, 53.
175. See *Bhaṭṭāraka Sampradāya*, No. 557.
176. *Ibid.*, No. 560 ; see also Nahar, *op.cit.*, II, No. 1427.
177. *Ibid.*, No. 591.
178. *Ibid.*, No. 565.
179. See Nahar, *op.cit.*, II Nos. 1428 and 1232.
180. See *Bhaṭṭāraka Sampradāya* No. 567.

181. *Ibid.*, No. 593.

182. *Ibid.*, No. 264; for some newly-discovered epigraphs from Gwalior, see *J.Ś.L.S.*, V, Nos. 195-96, 199-200, 202-18, 221-24, etc. In these epigraphs we get the names of both Ḍūṅgarasiṁha and Kīrtisiṁha.

183. See *J.Ś.L.S.*, III. pp. 617ff.; see also *J.A.S.B.*, 52, pp. 67ff.

184. See *Delhi Sultanate*, pp. 173ff.

Chapter IV

JAINISM IN SOUTH INDIA

(1300—1600 A.D.)

As we have already seen, the Jain religion gradually disappeared from almost the whole of South India, with the exception of Karnatak. And even there, if was fighting a losing battle against heavy odds. In this chapter, we will first take note of the position of Jainism in Karnatak, and then we will have to refer to a few scattered Jain records, found from other parts of South India. Even in Karnatak, Jainism continued to exist, as a separate religious system, only in a few selected pockets. The maximum number of Jain epigraphs have come from Shimoga district.

Jainism in Shimoga district :—This particular district of Karnatak, as we have already seen, has yielded a very large number of Jain epigraphs of different periods. Some of the places, which were well-known as centres of Jainism, have also yielded Jain epigraphs, of this period. Kuppaṭūru of this district, which has already been discussed in the earlier chapter of the present volume, has two epigraphs of our period. The first inscription[1] mentions the restoration of a dilapidated Jaina temple (*jīrṇajinabhavana*) by one Ādideva, who was the disciple of Devacandra *yati* of the Deśī *gaṇa*, in the Śaka year 1289, corresponding to 13o7 A.D. The second epigraph, which is much more important, is of the reign of the Vijayanagara emperor Devarāya I (1406-1422), the son of Harihara II. The inscription[2] is dated in the Śaka year 1330, corresponding to 1408 A.D. It records that in the reign of this king, the *sāmanta* Gopīpati II, of this town (Kuppaṭūr), built a Jina temple. He was the lay disciple of Ācārya Siddhāntācārya, belonging to the Mūlasaṅgha and the Deśī *gaṇa*. The town of Kuppaṭūru has been described

as containing a number of beautiful Jina temples, and also some beautiful lakes, abounding with lotus. We have already seen, in our earlier chapter, that this place, was well-known for the temple of Pārśvanātha (called Brahma-Jinālaya), built by a Kadamba chief. Another epigraph[3], from this place, probably of the time of Harihara II, mentions the death of a Jain monk. It also mentions a Jina temple, built by the Kadambas, which is obviously identical with the temple of Pārśvanātha of this place.

Hirre Abli which too, was a Jain centre of Shimoga district, from much earlier period[4], has yielded quite a large number of Jain epigraphs of this period. Several epigraphs from this place, are, however, memorials recording the death of influential monks. Two short epigraphs[5], of the years 13(6 and 1371 A.D, from this place, for example, mention the Vijayanagara emperor Bukka I (1356-1377). And we have several epigraphs of the time of the next Vijayanagara emperor Harihara II (1377-1404), from this place, and in one of them[6], there is a reference to the Pārśva-Jina of this place, which as we have already seen, in this volume[7], was in existence even before the 11th century. The next emperor Devarāya I (14.6-1422) is also mentioned in several memorial tablets[8], of this place. These epigraphs prove that this place continued as a Jain centre till a very late period.

Bhāraṅgī, in Sorab *tāluk* of this district, has yielded three epigraphs of our period, of which the first one[9], is an important Jain record. It refers to this place, as the ornament of Nāgarakhaṇḍa, a district of Karṇāṭaka. It further refers to the Jina temple of this place, which was dedicated to Pārśvanātha. The epigraph records the death of Gopaṇa, a ruler of Nāgarakhaṇḍa, a great Jain layman and, we are told, that his ancestors were devoted Jains. It further appears from this epigraph, that the Pārśva temple of this place, was under the control of the two Jain *gurus* of Gopaṇa, namely, Paṇḍitācārya and Śrutamuni. One of their spiritual ances-

tors, namely, Siddhāntadeva Muni, has been described, in this epigraph, which is dated in Śaka 1337, corresponding to 1415 A.D., as emerging victorious in debates against the Buddhists, the Cārvākas, and the philosophers, versed in Sāṅkhya, Yoga, Prabhākara and other systems. The other epigraph[10], from this place, dated 1466 A.D., describes Bhāraṅgī as an important Jain *tīrtha* and also mentions several monks, belonging to the Pustaka *gaccha* and Deśī *gaṇa*. It records the demise of *Sāmanta* Bullapa, who was a dedicated Jain.

The well-known Balgambe supplies an important epigraph[11], dated 1319 A.D., of the time of Hoysala Ballāla III. It mentions the famous Mallikāmoda Jina temple, dedicated to Śāntinātha. This particular temple, as we have already noticed[12], is mentioned in a Śravaṇa Belgola epigraph, dated 1100 A.D. This epigraph further mentions some gift to a sage called Padmanandi, for the maintenance of this temple, which was originally built in the early 11th century.

Two Jain epigraphs[13], from Tavanandi in Sorab *tāluk* of this district, both dated Śaka 1301, corresponding to 1379 A.D., of the time of the Vijayanagara emperor Harihara II (1377-1404) show that this place was an important Jain centre. The first epigraph discloses the name of a temple, dedicated to Śāntinātha, of this place, which is called by the name of Tavanidhi, in this epigraph. From Udri, in the same Sorab *tāluk*, we have several Jain epigraphs, of which two[14] are dated in the reign of the Vijayanagara emperor Harihara II (1377-1404). The first mentions the achievements of the Jain general Baicappa and the second gives the names of some Jain monks of this place (called by the name Vuddhare), at least a few of whom, were actively engaged in building and repairing Jain temples in Karnatak in the 14th century. A saint of this line, called Munibhadra, a contemporary of Harihara II, has been represented in the second epigraph as the builder of a Jina temple, called Hisugala *basadi* and as

the person, who enlarged the famous Mulgund temple, which was a Jain *tīrtha* from about 900 A.D.[15].

From the great Jain centre of Humcha, we have an extremely important Jain epigraph of about 1530 A.D. This inscription[16] describes the achievements of the great Jain saint Vidyānanda, who was undoubtedly one of the finest Jain intellectuals of the sixteenth century. He has been represented, in this epigraph, as having defeated the Europeans in Śrīraṅganagara (Seringapatam) and a number of opponents in debate at several places of Karṇāṭaka, including Kārakala, Bidire, and other places. He also visited the two great Jain *tīrthas* of South India, namely Kopaṇa and Belgoḷa and at the latter place, he participated in a colourful ceremony. We are further told that in the court of great Vijayanagara king Kṛshṇadevarāya (1509-1529), he vanquished all his enemies in debate. Several other achievements of this supreme logician, have been enumerated in this long epigraph from Humcha. Two spiritual predecessors of Vidyānanda, namely Siṁhakīrti and Viśālakīrti are represented, in this epigraph, as having defeated their opponents in debate, in the courts of Muhammad Bin Tughluq and Sikandar Shah respectively. A disciple of Vidyānanda was Devendrakīrti, who, we are told, was worshipped by Acyutarāya, the successor of Kṛshṇadevarāya. A colleague of Vidvānanda, called Nemicandra, built a big temple of Pārśvanātha at Humcha.

The above-mentioned epigraph from Humcha, abundantly proves that Jainism was not a dead religious force in South India, in the 16th century. A number of philosophers certainly boosted the prestige of this religious system, once again, in this century, and no word of praise can adequately measure the achievements of Vidyānanda, who was fittingly given the epithet *Vādī*[17].

Jainism in Northern districts of Karnatak :—Several places of Northern Karnatak, have yielded Jain epigraphs, which prove that in those places, this religious system, somehow

lingered, in the period under review. Ancient Vijayanagara (modern Hampi) in Bellary district, has yielded a few important Jain epigraphs of our period. An inscription from this place[18], dated Saka 1307, corresponding to 1386 A.D., of the time of the emperor Harihara II (1377-1404), discloses the construction of a temple of the 17th Tīrthaṅkara Kunthunātha by Iruga, the son of the *Daṇḍādhināyaka* Caicapa, a great Jain devotee, and the disciple of Siṁhanandi of Mūlasaṅgha Balātkāra *gaṇa* and Sārasvata *gaccha*. This epigraph further describes the beautiful city of Vijayanagara. It further proves that in the earliest period of the rule of the Vijayanagara kings, Jainism was accepted as one of the major religious systems of this newly-created Hindu empire. Another inscription[19] from this place, dated Śaka 1348, corresponding to 1426 A.D., of the time of the emperor Devarāya II (1422-1446), records the construction of a temple of Pārśvanātha in the capital Vijayanagara, by that king himself. We have already seen that Vijayanagara kings, although devout Hindus, were also equally respectful towards the Jain religion.

From the same Bellary district, we have a few more Jain epigraphs, one of which[20], was found from Hampi. It actually refers to a Jina temple, dedicated to Kunthunātha, which was constructed at a place called Kundanavrolu, probably not far from Vijayanagara, by Immadi-Bukka, the son of the minister Baicapa *Daṇḍanātha*. The Jain saint Dharmabhūshaṇa, who is mentioned here, is also referred to in the epigraph from Vijayanagara, mentioned above, as belonging to the lineage of Siṁhanandi. It is dated in 1395 A.D. An earlier epigraph[21], from Rayadrug, in the same district, dated 1355 A.D., of the time of Harihara I (1336-1356), the Vijayanagara emperor, mentions the setting up of an icon of Sāntinātha by Bhogarāja, a lay disciple of Māghanandi, who belonged to the Balātkāra *gaṇa* and *Sarasvatī gaccha*. This proves that even, at the time of this earliest king of the Vijayanagara dynasty, Jainism was not neglected.

From North Kanara district, we have a few Jain epigraphs, which show that, from the 14th century onwards, Jainism was becoming popular in this district. Desai[22] has drawn our attention to several places of this district, which were known for their Jain temples. Gerasoppe, of this district, was especially well-known for its Jain temples, most of which were constructed after 1350 A.D. We have several epigraphs from this place, a few of which are important. The earliest Jain epigraph[23], from this place, is dated in Śaka year 1300, corresponding to 1378 A.D. It mentions the king Haiveya and some Jain ministers and merchants, all of whom were good Jains. This epigraph and another from the same place[24], mention a devoted Jain lady called Rāmakka, who constructed a temple of Anantanātha, the 14th Tīrthaṅkara at Gerasoppe. This lady was the wife of Yojanaseṭṭi, a prominent Jain merchant, who is also mentioned in both the epigraphs. The third epigraph[25], from Gerasoppe is dated in Śaka 1323, corresponding to 1401 A.D., which records the death of the son-in-law of king Haiveya, who was a dedicated Jain. A more important Jain epigraph[26], from this place, dated 1421 A.D., records some gift for the Pārśvanātha temple of this place. It mentions several gentlemen and ladies of a family, all of whom were dedicated Jains. We will afterwards see in the chapter on the Jain Tīrthas that Gerasoppe was looked upon as a sacred Jain place by the Jain monks of North India.

Other places of North Kanara district have also yielded Jain epigraphs. One such place was Bhatkal, from which we have a Jain epigraph[27], dated Śaka 1332, corresponding to 1410 A.D. From Sonda of this district we have two copper plates[28], of 1522 A.D., which record some gift for the Huligere Śaṁkha *basadi*, by a prominent citizen of this area. Both the epigraphs mention the monk Candraprabha, who belonged to the Deśī *gaṇa*, and who was a disciple of Vijayakīrtideva.

Biḷigi in the same North Kanara district was a great Jain

centre of the 16th century. We have two Jain epigraphs[29], found from Ratnatrayabasadi of this place, one of which is dated in Śaka 1510, corresponding to 1587 A.D. It discloses the name of an influential Jain monk called Bhaṭṭa Akalaṅka, who belonged to an influential line of Pustaka *gaccha*, who originated from the saint Cārukīrti of Śravaṇa Belgola. The monks of this line were not only great Jain *sādhus*, but also took active part in the politics of North Kanara district[30]. The spiritual predecessors of Bhaṭṭa Akalaṅka (date Śaka 1510) were Vijayakīrti III, Akalaṅka I, Vijayakīrti II, Śrutakīrti II, Vijayakīrti I, Śrutakīrti I and Cārukīrti, who is given several titles, which show that he was respected by the Hoysalas. An epigraph[31], from Manki in the same district, dated 1514 A.D., refers to an Ananta Tīrthaṅkara temple and another[32], from Moḷakhoḍa of the same district, dated 1516 A.D., mentions a *basadi*, dedicated to the 24 Tīrthaṅkaras. A third[33], from Jaloḷlī dated 1545 A D., mentions a temple of Pārśvanātha.

From Dharwar district, we have some Jain epigraphs, of our period, which prove that Jainism somehow survived in some regions of this district. From Sāvikeri[34] in this district, we have a Jain epigraph, dated 1376 A.D., which mentions Bukka I (1356-1377), the Vijayanagara emperor. Another epigraph from Sangur[35], in this district, dated 1395 A.D., of the time of Harihara II refers to some gift for the local Pārśvanātha temple. At Mulgund, the famous Jain *tīrtha*, we have an epigraph[36] from the Candranātha *basadi*, dated 1421 A.D. Another epigraph[37], from the celebrated Lakshmeśvara, dated 1539 A.D., is an important inscription as it records the settlement of a dispute between the Jains and the Śaivas. In this agreement, the Jain saints Śaṅkhaṇācārya and Hemācārya of the Śaṅkha *basadi* and the Śaiva Ācāryas Kālahasti and Śivarāma took active part. This proves that in the sixteenth century, the relationship between the Jains and the Śaivas, once more, become cordial.

From Gulbarga district, we have two Jain epigraphs of

our period, of which the second[38], is more important. It mentions the restoration of a dilapidated Pārśva temple of Kesavāra, in this district, in the year 1385 A.D. We have also short Jain epigraphs[39], from Belgaum district, dated 1400 A.D. Another Jain epigraph[40], has been found from Anegondi in Raichur district, dated 1400 A.D. It records the construction of a Jina temple, at the time of the Vijayanagara emperor Harihara II (1377-1404), by that devout Jain official Irugapa, the son of the minister Baicapa, both of whom were good Jains

We should also refer to a Jain epigraph[41], of the time of the Vijayanagara emperor Sadāśiva, dated 1545 A.D. It refers to the construction of a Jina temple at Kurugoḍu in Bellary district, by Rāmarāya and it also mentions some gift for that newly-constructed Jina temple. This proves that, even during the last days of the Vijayanagara empire, the Jains continued to enjoy royal patronage.

Jainism in Southern Karnatak : Like Northern Karnatak, the Southern Karnatak also has yielded a few Jain epigraphs, of our period. As we have already said, Jainism was gradually losing its ground, all over Southern India, although a few Jain pockets somehow survived in this part of South India. The largest number of Jain epigraphs, of this period, have come from South Kanara (Dakshin Kannad) district. The earliest epigraph[42], of our period, from this district, is dated in the Śaka year 1279, corresponding to 1357 A.D. It was discovered from a place, called Hosāl, and it mentions emperor Bukka I (called Bukkaṇa in the epigraph) and also his Jain general Baicaya *daṇḍanāyaka*. Next, we have an epigraph[43], from Koraga dated 1410 A.D., in the same district, which mentions a temple at Bārakūru (the ancient name of Koraga) and some grant to it, by the chief of Keravase, called Pāṇḍya-Bhūpāla. It also refers to a Jain monk called Vasantakīrti, belonging to the Balātkāragaṇa. We have also two Jain epigraphs[44] from Keravase, dated 1450 and 1510 A.D., respectively both

of which refer to the Vardhamāna temple of this place. The earlier epigraph refers to the king Vīra-Pāṇḍya Devarasa. It also records the gift of some gold coins (*gadyāṇa*), by a merchant, for the temple. The same South Kanara district has yielded another epigraph[45], from Varāṅganā, dated Śaka 1346, corresponding to 1424 A.D. It records the gift of the village Varāṅganā by the Vijayanagara emperor Devarāya II (1422-1446), for the Varāṅga-Neminātha temple of Varāṅganā. This surely proves that this Vijayanagara emperor had a genuine love, for the religion of the Jinas. Devarāya II is also mentioned in another epigraph[46], from this district, which was discovered from Basarūr and is dated Śaka 1353, corresponding to 1431 A.D. It records some gift for the local Jina temple, by the Ceṭṭis of the town. Two epigraphs[47] from Baindaru, in the same district, are dated 1450 A.D. The first mentions the Vijayanagara emperor Mallikārjuna (1446-1465) and also the Pārśvanātha shrine of that place, and the second also mentions the same temple and some gift for it, by the local chief.

The well-known Kārakala, in South Kanara district, was an important seat of Jainism in our period. A temple, dedicated to Gommaṭeśvara, was built at this town, in Śaka 1353, corresponding to 1432 A.D., by Śrī Pāṇḍyarāya, the local king. This is disclosed by an epigraph[48] from this place, which also mentions the Jain monk Lalitakīrti, belonging to Panasoge *śākhā*. The same king is mentioned in another epigraph of the same temple, from Kārkal, dated 1436 A.D.[49] Other Jain temples were also built, afterwards, at this town, and in this connexion, we have an extremely important epigraph[50], from this place, dated Śaka 15(8, corresponding to 1586 A.D. It not only mentions the temple of Gommaṭeśvara of this place, but also records the construction of a new Jina temple, at this place, called Tribhuvanatilaka Jina-Caityālaya. This temple was built, on the hill Cikkabeṭṭa, near the Gommaṭeśvara temple, by the king Bhairava II. That king also, according to this

epigraph, built icons of Aranātha, Mallinātha and Suvrata in this Jina temple, built by him. The epigraph also mentions the Pārśvanātha temple of this town, which was situated on the hillock Govardhanagiri. An earlier epigraph[51], dated 1545 A.D., from Kārkal, records some gift for the Gommaṭeśvara temple, during the reign of the local king Pāṇḍyappa Boḍeya.

Muḍabidure, of the same South Kanara district, was another great centre of Digambara Jainism, and we have records, from this place, from the beginning of the 16th century. The earliest record[52], from this place, is a copper-plate inscription, dated Śaka 1426, corresponding to 1504 A.D. It refers to an influential Jain monk, called Cārukīrti, but not to any Jina temple. A copper plate inscription, from this place[53], dated Śaka 1468, corresponding to 1546 A.D., mentions some gift for the Tribhuvanacūḍāmaṇi temple of this place, which was dedicated to Candraprabha (also called Candranātha). This temple of Candraprabha is also mentioned in contemporary literature, and this will be noticed in the chapter on the Jain Tīrthas. The temple of Pārśvanātha of Mūḍabidure is mentioned in a copper plate grant, dated 1563 A.D. It records[54], some gift for this temple and also mentions the saint Cārukīrti, who was probably a very old man, at that time. An inscription[55], of the 18th century, shows that the saint Cārukīrti was a contemptempory of the Vijayanagara monarch Vijaya Sadāśiva Mahārāja. Another copper plate grant[56], from the same place, shows that the Pārśvanātha temple, of this town, was originally built by this Jain saint.

An inscription[57], from Guruvayanakare in South Kanara district, dated 1484 A.D., mentions a Jina temple, called Kannaḍi-*basadi*. It was probably dedicated to Śāntinātha, as another epigraph[58], from the same place, proves. The great Kṛshṇadevarāya is mentioned in a Jain epigraph[59], from Varāṅganā, dated 1515 A.D. A temple, dedicated to

Anantanātha is mentioned in an epigraph[60], from Nellikara in South Kanara district, dated 1525 A.D.

An important copper-plate grant[61], found from Kāpa, in this district, dated Śaka 14?9, corresponding to 1556 A.D., of the time of the Vijayanagara emperor Sadāśivarāya and his general Rāmarāya, mentions some grant for the local Dharmanātha temple. Several important monks like Devakīrti, his disciple Municandra, and the latter's disciple Devacandra are also mentioned in this epigraph. The inscription also refers to a saint called Bhānumunīśvara, who belonged to the Kāṇura and Tintriṇī *gaccha*. The imprecetary passage at the end mentions Gommaṭeśvara of Belgoḷa, Candranātha of Kopaṇa and Neminātha of Girnar. In another inscription from a place, called Māruru, in the same South Kanara district, dated 1598 A.D., there is a reference to the Pārśva temple of that place.[62] A few other Jain epigraphs from this district, of our period, are also known.

Next to South Kanara, Mysore district has the largest number of Jain epigraphs, from South Karnatak, of our period. The earliest inscription[63], of this period, was discovered from Honnenahalli in Hunsur *tāluk* of this district, and is dated Śaka 1225, corresponding to 1303 A.D. It mentions the local Jina temple, of this place, and records some gift by the monk Padmanandi, who belonged Hansoge branch, and was a disciple of Bāhubali Maladhārideva. Maleyūr in Chamrajnagar *taluk* of this district, which contains an earlier inscription dated 1181 A.D.[64], has several epigraphs of our period. We have already seen that the Jina temple, of this place, was dedicated to Lord Pārśvanātha, which afterwards, came to be called by the name Vijayadeva or Vijayanātha temple. An epigraph[65], from this place, records the installation of an image of Vijayadeva (probably Pārśvanātha) by a monk of Hanasoge branch. A more important epigraph[66], from this place, is dated in the Śaka year 1344, corresponding to 1422 A.D.,

of the time of the Vijayanagara emperor Devarāya II (which incidentally is his first regnal year). We are told that the son of this emperor, prince Harihara, granted the entire land of the village of Māleyūru (Maleyūr) for the temple of Vijayadeva. Some other epigraphs[67], from this temple-complex, are also known.

From Echiganahalli, of the same district, we have a Jain epigraph[68], of Śaka 1292, corresponding to 1370 A.D. It praises the two Jain monks, Bāhubali and Pārśvadeva, and also records the death of Meghacandra. The inscription was found in the Nemināthа temple-complex of that place. A more important epigraph, dated 1372 A.D., was found from Huluhalli[69], in the same Mysore district. It mentions a number of monks of the Pustaka *gaccha* and Deśīya gaṇa, the earliest of whom was Abhayendu. It also records that in the Śaka year 1294, corresponding to 1372 A.D., the monk Śrutamuni, of this line, expired at Triṇyāpura (modern Huluhalli). This place had two Jina temples. The earlier one was known as Parameśvara Jinālaya and the newly-constructed one was called Trijajammaṅgala, dedicated to Māṇkiyadeva or Pārsvanātha. The reigning king, at that time, was Perumāladeva, apparently a local chief. He made arrangements, according to this epigraph, for the maintenance of both these temples. Next, we have an epigraph[70], from a place, called Rāvandur of this district, dated 1384 A.D., which mentions a temple, dedicated to Sumatinātha. It also mentions a few monks of the Deśīya *gaṇa* and the Iṅguleśvara *bali*. From Saraguru of Mysore district, we have an epigraph[71], dated Śaka 1346, corresponding to 1424 A.D., of the time of the Vijayanagara emperor Vijaya Bukka also called Vijaya I (1422-1430)[72], who has been described in this epigraph, as *bhagavat-arhat-parameśvara*, which shows that he was a dedicated Jain. We are told that the king granted the village of Toṭahalli for the worship of Gommaṭeśvara of Belgoḷa, and this village was renamed Gummaṭapura, in honour of the presiding

god of Belgoḷa. A short epigraph[73], from Anevāḷu in Hunsur *tāluk* of this district, dated 1430 A.D., refers to a temple of the Jain goddess Padmāvatī. Another inscription[74], from Chamrajnagar *tāluk* of this district, discovered at a place, called Harave, dated 1482 A.D., mentions some grant for the local Ādi-Parameśvara temple. Ādi-Parameśvara is apparently the same as Ādinātha, the first Tīrthaṅkara. From the famous Hanasoge, we have a short Jain epigraph[75], of the 15th century, which mentions a Jain merchant, called Bommiseṭṭi. Another Jain epigraph, from Mysore district, was discovered from Chamrajnagar and is dated in 1518 A.D.[76] It mentions the local Vijaya-Pārśva temple. Another epigraph, from Hanasoge, dated 1585 A.D.[77], records the construction of a few Tīrthaṅkara icons.

From Bangalore district we have a very important Jain epigraph[78], which was discovered from a place called Kalya. It is dated in Śaka 12‘0, corresponding to 1368 A.D., and the reigning king was the Vijayanagara emperor Bukka I. It refers to an agreement, signed by the Jains of different places of Karnatak with the Vaishṇavas (called in this epigraph *Bhaktas*) and the latter agreed to protect the Jain temples of Bukka's empire. The emperor himself, according to this epigraph, played a vital role, during the negotiations between the two parties. This proves that this great Vijayanagara king, who was a devout Hindu, was a person of great catholicity, and at the same time, an astute politician. He knew that animosity among the persons, having adherence to different Indian religious systems, would only help the common enemy – the Muslims. Another epigraph[79], from Bangalore district, dated 1427 A.D., mentions a Jina temple called Cokimayya Jinālaya. It was found from a place, called Begūr in Bangalore *tāluk*. It mentions a monk, called Śubhacandra, belonging to the Pustaka *gaccha*.

From Chikmagalur district, we have a few Jain epigraphs.

The well-known Sringeri, of this district, was associated with Jainism, even from the 12th century. This is proved by an epigraph[80], from this place, dated Śaka 1041, corresponding to 1150 A.D It is found in the local Pārśvanātha temple and it mentions Mūlasaṅgha, Krāṇūra *gaṇa* and the Pustaka *gaccha*. This temple, according to another 12th century epigraph[81], from Sringeri, was built by the wife of a merchant, before 1160 A.D. We have also two more Jain epigraphs, of the 16th century, from this place.[82] Mattāvāra of this district, which has yielded an eleventh-century Jain epigraph[83], has a 14th century inscription, which mentions the local Jina temple (*basadi*).[84] An epigraph from Kallavasti[85], in Koppa *tāluk* of this district, dated 1529 A.D, records some grant for the local Pārśva temple, by Kālaḷadevī, the sister of the king Bhairarasa Boḍeyara. Another Jain epigraph[86], from Koppa town, refers to the Sādhana-Jinālaya of this place, dedicated to Pārśvanātha. It is dated in Śaka 1521, corresponding to 1599 A.D. An epigraph[87], from Bastipur, in Srirangapatna *tāluk* of Mandya district, dated 1383 A.D., refers to the local Pārśva (Pārusha) shrine, built by a prominent individual. It also mentions a few monks of Tintiṇi *gaccha* and Kāṇūra *gaṇa*.

Chitradurga district has a Jain epigraph[88], of our period. It is assigned to 1410 A.D., and it begins with a prayer to Śāntinātha. It was discovered from Dharmapura in Hiriyur *tāluk* and it mentions the great Vijayanagara monarch Devarāya I (1406-1422), who has been given the epithet *Hindu-rāya-suratrāṇa* It should be remembered that the contemporary Hindu king of Rājasthan, Mahārāṇā Kumbha also, as noticed by us, in the earlier chapter, of the present volume[89], has been given the similar title in a Jain epigraph. Devarāya's Jain general Gopa *Camūpa* has also been mentioned in this epigraph. Since the epigraph is addressed to Śāntinātha, it is reasonable to assume that there was a temple, dedicated to this Tīrthaṅkara, at this place.

The district of Tumkur has a few Jain epigraphs, of our

period. The earlier one is assigned to 1450 A.D. It was discovered from Māṇṭa Niḍugallu[90], and it mentions the death of the wife of a Jain merchant, called Candrave, whose father-in-law was the disciple of a Jain saint called Vṛshabhasena Bhaṭṭāraka, belonging to the Mūlasaṅgha. Next we have an epigraph[91], from that district, dated 1531 A.D., which was discovered from Maddagiri. It refers to the local Mallinātha-svāmi temple and also records some gift for it. And lastly, an epigraph[92], of 1578 A.D., refers to some gift for the old Jina temple of this place. This particular Jain centre has been mentioned in two epigraphs[93], of much earlier period.

From Coorg area, we have an extremly important Jain epigraph[94], dated Śaka 1466, corresponding to 1544 A.D. It was discovered from Anjanagiri. According to it, Abhinava Cārukīrtipaṇḍita of the Mūlasaṅgha, Deśī *gaṇa*, Pustaka *gaccha* and Iṅguleśvara *bali* (circle), discovered in Śaka 14:3, two icons of Śānti and Ananta in the river Suvarṇāvatī and afterwards got them installed through his disciples in the existing Jain temple of that place, which was first made of wood, and then converted into a stone temple, in 1544 A.D. These two icons[95] have epigraphs of the characters of the 12th century, and they originally belonged to a place, called Tāṭaṅgi, which was probably not far from Anjanagiri in Mercara *tāluk*.

Lastly we should mention a few important Jain epigraphs from Śravaṇa Belgoḷa, of this period. In five epigraphs, from this place, we get the names of the Vijayanagara kings. The first, and at the same time, the most important epigraph[96], is dated in the Śaka year 1290, corresponding to 1368 A.D, which was found from the well-known Bhāṇḍāra *basadi* of this holy place. It is a copy of the epigraph, found from Kalya in Bangalore district, and refers to the settlement of a dispute between the Jains and the Vaishṇavas, as we have already said. However, unlike its copy at Kalya, this epigraph is in

excellent state of preservation at Śravaṇa Belgoḷa. As we have already said, this inscription shows the great religious catholicity of that mighty Vijayanagara emperor Bukka I (1356-1377). The policy of religious concord, indicated in this epigraph, it appears, was followed by all the later kings of this great Hindu dynasty, but for whom, the temples of South India, would have met the same fate, as the temples of the North.

Two short inscriptions from Śravaṇa Belgoḷa refer to the death of two emperors of the Vijayanagara dynasty. The first epigraph[97], dated 1404 A.D., records the death of emperor Harihara II. The second epigraph[98], dated 1446 A.D., mentions the death of Devarāya II.

An epigraph from Belgoḷa[99], states that queen Bhīmādevī, the wife of Devarāya I (1406-1422), caused an image of the Tīrthaṅkara Śāntinātha to be made at this holy place. She has been described as the disciple of Paṇḍitācārya.[100] That Devarāya I had a special love for the Jains, is proved by a record[101], from Humcha, which states that the two feet of Dharmabhūshaṇa, the chief disciple of Vardhamāna Muni, were illumined by the crown of the *rājādhirāja-parameśvara* king Devarāya. An inscription from Belgoḷa[102], dated Śaka 1355, corresponding to 1432 A.D, mentions the death of a great Digambara saint Śrutamuni, the younger brother of Paṇḍita Yogīrāja, who was also a renowned saint of the 15th century. This particular epigraph also mentions the fact, that one of the spiritual predecessors of these two brothers, viz., Cārukīrti was the author of a work called *Sāratraya* and another monk called Siddhānta Yogī was the author of the work called *Siddhaśāstra*. An earlier inscription[103], from Śravaṇa Belgoḷa, records the death of a prominent monk of the Pustaka *gaccha*, called Śubhacandra Muni in Śaka 1235, corresponding to 1313 A.D.

Jainism in other areas of South India: A few Jain epigraphs from some other places of South India, are known.

Tiruppattikkuṇru near Kanchi, has two Jain epigraphs of of the last quarter of the 14th century. Both these epigraphs[104] mention the Jain general Irugappa, the son of Baicaya and record the gift, by that great Jain devotee, for the Vardhamāna temple of this place. The second epigraph records the fact that Pushpasena was the *guru* of Irugappa. We know that both Baicaya and his son were the generals of the Vijayanagara kings. From Tirumalai also, we have a Jain record[105] of the 14th century; and another Jain record[106], of the 16th century, from Tamil Nadu, is known. It was discovered from Tirunamkondai and it is engraved on the local Candranātha temple. From Karandai of Northern Arcot district in Tamil Nadu, we have a number of Jain epigraphs, a few of which, were noticed in an earlier chapter of this volume.[107] Several epigraphs[108], from this place, of our period, are also known. One of them[109], mentions the great Kṛshnadevarāya, the Vijayanagara emperor, and is dated in Śaka 1431, corresponding to 1509 A.D. It records that the king Kṛshṇadeva had freed all temples from all kinds of taxes. The Buddhists and Jains also naturally were benefitted by this measure. From Hanumantguḍi in Ramnad district, we have a Jain epigraph[110], which gives the date Śaka 1455, corresponding to 1533 A.D.[111]

In Andhra Pradesh, we have only a few Jain epigraphs, one of which should be mentioned here. The pedestal of a missing image, now preserved at Hampi, records[112], the construction of a Jina temple, in the city Kandanavrolu, which is the ancient name of Kurnool. An image of Kunthunātha, the 17th Tīrthaṅkara, was installed, in that temple, by Immaḍi Bukka Mantrīśvara, the son of Baicaya Daṇḍanātha, in 1395 A.D. This royal official has further been described as the disciple of the great Jain saint Dharmabhūshaṇa, who belonged to the Sarasvatī *gaccha* and the Balātkāra *gaṇa*. Desai refers to an epigraph[113], belonging to the Vīraśaivas, found from Śrīśailam in Andhra

Pradesh of the early 16th century, which refers to the persecution of the Śvatāmbara Jains, in that region, by the Viraśaivas. It not only proves the existence of the Śvetāmbaras in Andhra Pradesh, as late a period, as the 16th century, but also the hostile attitude of the Śaivas towards the Jains.

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1. See *J.Ś.L.S.*, III, No. 563 ; *E.C.* VIII, Sorab, 260.
2. *Ibid.*, III, No. 665 ; *E.C*, VIII, Sorab, 261.
3. *Ibid.*, III, No. 555 ; *E.C.*, VIII, Sorab, 263.
4. See *Supra*, p. 115.
5. See *J.Ś.L.S*, III, Nos. 562 and 570 ; *E.C*, VIII, Sorab, Nos. 102 and 115.
6. *Ibid.*, III, No. 594 ; *E.C*, VIII, Sorab, 103.
7. *Supra*, p. 115.
8. See *J.Ś.L.S.*, III, Nos. 604, 611, 613 and 614.
9. *Ibid.*, III, No. 610 ; *E.C.* VIII, Sorab, 329.
10. *Ibid.*, III, No. 646 ; *E C*, VIII, Sorab, 330.
11. *Ibid*, IV, No. 391 ; *M A.R*, 1929, p. 128.
12. See *supra*, p. 27.
13. See *J.Ś L.S.*, III, Nos 577-78 ; *E.C*, VIII, Sorab, Nos., 200, 196.
14. *Ibid.*, III, Nos 579 and 588 ; *E.C*, VIII, Sorab, 152 and 146.
15. See *supra*, Vol. I, p. 206.
16. See *J.Ś L S.*, III, No. 667 ; *E.C*, VIII, Nagar, 45.
17. See for details, Saletore's article on Vidyānanda in *Jain Antiquary*, IV, pp. 1-21 ; see also his *Medieval Jainism*, pp. 370ff.
18. See *J.Ś L.S.*, III, No. 585 ; *S.I.I.* I, No. 152.
19. *Ibid.*, III, No. 620 ; *S I.I*, I, No. 153.
20. *Ibid.*, IV, No. 404 ; *A R South Indian Ep.*, 1935-36, p. 41.
21. *Ibid.*, IV, No. 393 ; *A. R. South Indian Ep.*, 1913-14 ; p. 12.
22. *Jainism in South India* etc., pp. 123ff.
23. Se *J Ś.L.S.*, IV, No. 397 ; *M. A. R.*, 1928, p. 95.
24. *Ibid.*, IV, No. 410 ; *M.A.R* , 1928, p. 97.
25. *Ibid.*, IV, No. 420 ; *M.A.R.*, 1928, p. 100.
26. *Ibid.*, IV, No. 413 ; *M.A.R.*, 1928, p. 93.
27. *Ibid.*, IV, No. 423. *A. R. Indian Ep.*, 1944-45. No. 339.
28. *Ibid*, IV, Nos. 462-63 ; *M.A.R*, 1916. p. 69 ; and *A. R. South Indian Ep.*, 1939-40, p. 22.
29. *Ibid*, IV, No. 490 ; *E.I.*, 28, p. 292 ; see also for some other details about these epigraphs, Desai, *op.cit.*, p. 125, fn. 1.
30. See for details, Desai, *op cit.*, pp. 124ff.
31. See *J Ś.L S.*, V, No. 231.
32. *Ibid*, V, No. 234.
33. *Ibid.*, V, No 240.
34. *Ibid* IV, No. 396 ; *A. R. Indian Ep.*, 1947-48, p. 27.
35. *Ibid.*, IV, No. 402 ; *A. R. South Indian Ep.*, 1933-34, p. 107.
36. *Ibid*, IV, No. 432 ; *A. R. South Indian Ep.*, 1926-27, p. 8.

37. *Ibid.*, IV, No. 471 ; *A. R. South Indian E.P.*, 1935-36, p. 162.
38. *Ibid.*, V, No. 181 ; *A. R. Indian E.P.*, 1958-59. No. B 628.
39. *Ibid.*, V, Nos. 183-84.
40. *Ibid.*, V, No. 192 ; *A. R. Indian E P.*, 1958-59, B. 678.
41. *Ibid.*, IV, No. 473 ; *Inscriptions of Madras Presidency*, Bellary, 113.
42. *Ibid.*, IV, No. 394 ; *A. R. South Indian E.P*, 1931-32, p. 31.
43. *Ibid.*, IV. No. 422 ; *A. R. South Indian E P.*, 1928 29, p. 49.
44. *Ibid.*, V, Nos. 201, 230.
45. *Ibid.*, III, No. 619 ; see also Sewell, *Archaeological Survey of South India*, Vol. II, p. 14 ; this particular epigraph is also incised on three copper plates, preserved in the sub-court of S. Kanara ; see *A. R. South Indian E.P.*, 1928-29, pp. 5, 49 ; the Neminātha temple of this place is also mentioned in an inscription, dated 1522 A.D. (see *J.Ś.L.S.*, IV. No. 461).
46. *Ibid.*, IV, No. 436 ; see also *Inscriptions from Madras Presidency*, S. Kanara, 27.
47. *Ibid.*, IV, Nos. 440.441 ; see also *A. R. South Indian E.P.*, 1929-30, p. 53.
48. *Ibid.*, III, No. 624 ; see also *E I*, 7, Nos. 14, C-D.
49. *Ibid.*, III, No. 627 ; and *E.I.*, 7, No. 14, E.
50. *Ibid.*, III, No. 680 ; see also *E I*, 7, No. 10.
51. *Ibid.*, IV, No 474 , *A. R. Indian E.P.*, 1953 54, p. 52.
52. *Ibid.* IV, No. 455 ; *A. R. South Indian E.P.*, 1940-41, p. 24.
53. *Ibid.*, IV, No. 475 ; *A. R. South Indian E P.*, 1940 41, p. 23
54. *Ibid.*, IV, No. 478 ; *A. R. South Indian E.P.*, 1940-41, p. 23.
55. *Ibid.*, IV, No. 520 ; *A. R. South Indian E.P.*, 1940-41, p. 24.
56. *Ibid.*, IV, No. 577 ; *A. R South Indian E P.*, 1940-41, No. A. 7.
57. *Ibid.*, IV, No. 445 ; *A. R. South Indian E P.*, 1928-29, p. 45.
58. *Ibid.*, IV, No. 457 ; *A. R. South Indian E.P.*, 1928-29, p. 45.
59. *Ibid.*, IV, No. 458 ; *A. R. South Indian E.P.*, 1928-29, p. 49.
60. *Ibid.*, IV, No. 466 ; *A. R. South Indian E.P.*, 1928-29, p. 49.
61. *Ibid.*, IV, No. 476 ; see also *E.I.*, 20, p. 89.
62. *Ibid.*, IV, Nos. 494-95 ; see also *A. R. South Indian Epigraphy*, 1939-40, Nos. 74-75.
63. *Ibid.*, III, No. 551 ; *E.C.*, IV, Hunsur, 14.
64. See *supra*, p. 139.
65. *J.Ś.L.S.*, III, No. 560 ; see also *E.C.*, IV, Cham. 153.
66. *Ibid.*, III, No. 615 ; see also *E C.*, IV, Cham, 144 and 159.
67. *Ibid.*, III, Nos. 657, 663, 705, 720, 753 and 778.
68. *Ibid.*, III, No. 567 ; *E.C.*, III, Nan. 43.
69. *Ibid.*, III, No. 571.

70. *Ibid.*, III, No. 584 ; *E.C.*, IV, Hunsur, 123.
71. *Ibid.*, III, No. 618 ; *E.C.*, IV, Hegga, 1.
72. See *Delhi Sultanate*, pp. 288f.
73. See *J.Ś.L.S.*, III, No. 623 ; *E.C.*, IV, Hunsur, 62.
74. *Ibid.*, III, No. 652 ; *E.C.*, IV, Cham. 189.
75. *Ibid.*, IV, No. 454 ; *M.A.R*, 1939, p. 194.
76. *Ibid.*, IV, No. 459 ; *M.A.R.*, 1912, p. 51.
77. *Ibid.*, IV, No. 488 ; *M.A.R.*, 1913, p. 51.
78. *Ibid.*, III, No. 566 ; *E.C.*, IX, Magadi, 18.
79. *Ibid.*, III, No. 621 ; *E.C.*, IX, Bangalore, 82.
80. *Ibid.*, IV, No. 240 ; *M.A.R.*, 1934, p. 113.
81. *Ibid.*, IV, No. 255 ; *M.A.R.*, 1933, pp. 122, 125.
82. *Ibid.*, IV, Nos. 464-65 ; *M.A.R.*, 1933, p. 124.
83. *Ibid.*, IV, No. 152 ; *M.A.R.*, 1932, p. 171.
84. *Ibid.*, IV, No. 410 ; M.A.R., 1932, p. 171.
85. *Ibid.*, III, No. 654 ; *E.C.*, VII, Koppa, 47.
86. *Ibid.*, III, No. 688 ; *E.C.*, VII, Koppa, 50.
87. *Ibid.*, III, No. 582 ; *E.C.*, III, Seringa, 144,
88. *Ibid.*, III, No. 609 ; *E.C.*, IX, Hiriyur, 28.
89. See *supra*, p. 195.
90. See *J.Ś.L.S.*, III, No. 637 ; *E.C.*, XII, Pava, 56.
91. *Ibid.*, III, No. 668 ; *E.C.*, XII, Maddagiri, 14.
92. *Ibid.*, III, No. 677 ; *E.C.*, XII, Chiknayakahali, 22.
93. *Ibid.*, III, Nos. 354 and 545.
94. *Ibid.*, III, No. 673 ; *E.C.*, I, No. 10.
95. See *E.C.*, I (revised ed., 1972), Nos. 4 and 7 ; see also Introd., p. XXIV.
96. See *E.C.*, II (revised edition, Mysore, 1973) No. 475.
97. *Ibid.*, II, No, 446.
98. *Ibid.*, II, No. 445 and also No. 447.
99. *Ibid.*, II, No. 467.
100. For more details, see Saletore, *op.cit.*, p. 29?.
101. See *E.C.*, VIII, Nr. 46, p. 148.
102. *Ibid.*, II, No. 364.
103. *Ibid.* II, No. 72.
104. See *J.Ś.L.S.*, III, Nos. 581 and 587 ; see also *E.I.*, 7, No. 15 A and B.
105. *Ibid.*, III, No. 557 ; *S.I.I.*, I, No. 70.
106. *Ibid.*, IV, No. 500 ; see also *A. R. South Indian E.P.*, 1939-40, p. 65.
107. See *supra*, p. 85.

108. See *J.Ś.L.S.*, IV, pp. 99, 140, 178, 289, 313, 336, 339 and 347.

109. See *ibid.*, IV, No. 456 ; and *A. R. South Indian E.P.*, 1939-40, No. 144.

110. *Ibid.*, IV, No. 469 ; see also *Inscriptions of Madras Presidency*, Ramnad, 279.

111. For some more details, see Desai, *op.cit.*, pp. 94ff.

112. See *J.Ś.L.S.*, IV, No. 404; see also Desai, *op.cit.*, p. 23 and *A.* R. *South Indian E.P.*, 1935-36, p. 41.

113. See *op.cit.*, pp. 23f.

Chapter V

THE ŚVETĀMBARA LITERATURE
(1000—1600 A.D.)

The Śvetāmbara Jain writers, of our period, have left their mark on almost every aspect of literature, and some of their works, have great importance, not only for the students of the general literature, but also of history. It is significant to note that some of the Śvetāmbara writers were influential Jain saints, whose philosophical attitude towards life, has certainly enriched their writings. We should note that unlike most of the other Indian writings, the Jain works are dated and therefore it is much easier to assess their historical importance in correct perspective.

The earliest important Śvetāmbara writer, of our period, was Jineśvara, the disciple of Vardhamāna, the first head of the Kharatara *gaccha*[1], who was given that title by the Gujarat king Durlabha in 1024 A.D. He was not only a brilliant Jain philosopher, but also, at the same time, a successful writer. Unfortunately, one of his important works namely the *Līlāvatī-kathā* in Prakrit, is no longer available in the original, although we have a good Sanskrit imitation by Jinaratna, which was made in V.S. 1341, at the town of Jāvālipattana (Jalore).[2] The original work of Jineśvara (strictly speaking, Jineśvara I of the Kharatara *gaccha*) is mentioned, for the first time by Maheśvara in his *Kathāsurasundarī*, composed in V.S. 1095[3] We learn from the *KG*[4], that this work was composed at Āśāpallī by Jineśvara. From other later references, it is clear, that this work of Jineśvara, became celebrated after its composition.

From the literary point of view, Jineśvara's *Kathākosha*[5], written in Prakrit, in V.S. 1108, corresponding to 1052 A.D., is one of the most celebrated Jain Prakrit works of the 11th

century. It has several popular stories, which were known previously, as for example the story of Śālibhadra, that of Siṁhakumāra and also of Dhavala, etc. Some of the stories are frankly erotic, as for example that of prince Tosalī and Sundarī.[6] Here we find the prince making love with a married lady, and they are further represented as living like husband and wife, in a different kingdom. It appears that Jineśvara himself approved of such love-affairs.[7] A story has been told, which proves that there was intense rivalry between the Śvetāmbaras and the Digambaras in the 11th century.[8] Another story[9], tells us about the very intense rivalry between the Śvetāmbaras and the Buddhists. In another story, Jineśvara attacks the orthodox Brahmins, who blindly follow the teachings of Smṛti texts.[10] Such anti-Brāhmaṇical passages are also found elsewhere in this work.[11] Needless to say, such stories were deliberately invented by the Jain writers to tarnish the reputation of the Brahmins, before the general public. As we have already said, the Jains had to pay a very heavy price for indulging in such anti-Brāhmaṇism.

A few other works of Jineśvara are known, but they mostly deal with Jain doctrinal matters and therefore, we need not discuss them in the limited space of the present work[12].

The *Jñānapañcamīkathā*[13] of Maheśvara was written certainly before V.S. 1109, as we have a manuscript, of that work, from Jaisalmer, dated in that year.[14] We do not know much about this Jain writer[15], except the fact that he was a disciple of one Sajjana Upādhyāya. As observed by J. C. Jain[16], this work of Maheśvara was heavily influenced both by the language of the Ardha-Māgadhī canon and also that of the Apabhraṁśa language. The work has altogether 2800 verses and ten stories, which glorify the 5th day of the bright fortnight of the month of Kārtika, which was known as *jñāna* or *saubhāgya pañcamī* This particular date was considered sacred by the Jains and we have many works[17],

written by the Jain writers on this auspicious date. Maheśvara, it appears, was an accomplished poet and some of his descriptions show that he was capable of describing, in poetical language, everything beautiful and attractive. We refer, in this connexion, to his description[18] of the Kuru *janapada*. He was also a man of liberal outlook and his attitude towards woman, in general, proves his deference and concern for them.[19] He also had a keen sense of humour and his descriptions of sexual behaviour of men and women proves his knowledge of the character of human beings. Frequent references to places like Bhṛgukaccha[20], Girinagara[21] and Śūrpāraka[22], prove his intimate knowledge of the geography of Western India. Elsewhere he has mentioned places like Takshaśilā[23], Kāmpilya[24], Kāñcī[25], Siṁhala[26], Kusumapura[27] (Patna) etc.

Another important literary work of the 11th century is the *Surasundarīcariya*[28], written by Dhaneśvara in V S. 1095. He was the pupil of Jineśvara I, the author of the celebrated *Kathākosha*, discussed above. The work was written, according to the *Praśasti* at Candrāvatī. It is actually the love-story of a Vidyādhara prince in 4000 Prakrit verses, divided into sixteen chapters. The heroine, Surasundarī, the princess of Kuśāgrapura, is represented as falling in love with Makaraketu, the prince of Hastināpura, although the name of that princess appears, for the first time, in the eleventh chapter of this work. Dhaneśvara, it appears, had a good knowledge of the science of Love and the descriptions of some of his love-scenes are quite readable. He has also described, in poetical language, the spring-time, Madana festival, the setting sun and also the rainy-seasion. Like many mediaeval Jain works, there are passages on the Bhīlas and Śavaras. The work also throws light on the mediaeval Indian sea-trade and acquaints us with the items of export. Sometimes we come across passages, which are essentially misogynistic in nature. A few other works on Surasundarī are also known.[29]

Guṇacandragaṇi was another reputed author of the last quarter of the 11th century. His other name was Devabhadrasūri and he belonged to the famous Kharatara *gaccha*. His *guru* was Sumati Upādhyāya[80], who was a disciple of the famous Jineśvara I.[81] The names of four works of Guṇacandra are known; they are: *Saṁvegaraṅgaśālā*, *Pārśvanāthacarita*, *Mahāvīracarita* and *Kathāratnakośa*. The first work is now not available, but is mentioned[82], in his two works viz. the *Pārśvanāthacarita* and the *Kathāratnakośa*. Padmaprabhasūri, one of his spiritual successors, has called him by the name 'Granthacatuṣhṭayīsphuṭamati', which proves that he was indeed the author of these four works.[83] His second work, the *Pārśvanāthacarita*[84], was composed, according to its *Praśasti* at Bhṛgukaccha in V.S. 1168, corresponding to 1111 A.D. However, it appears that it was actually completed quite a few years before this date, as this work is mentioned in the author's *Kathāratnakośa*[85], which was completed in V.S. 1158. It appears, therefore that the *Praśasti* of the *Pārśvanāthacarita* was composed at a later date[86]. So it appears that this work was composed even before the author's *Mahāvīracarita* in the last quarter of the 11th century. The work is divided in five parts (*prastāvas*), and we get the stories of his three births. It is interesting to note that the *kuladevatā* of the Vaṅga country, according to this work, was Kātyāyanī, who according to the *Matsya Purāṇa*[87], was a ten-armed goddess, and who is still widely popular in Bengal. This is probably the earliest literary reference to the worship of this ten-armed goddess in Bengal. This work also gives a faithful account of the last *bhava* of Pārśvanātha, when he was born at Vārāṇasī. A few of the details are taken from the *Kalpasūtra* of Bhadrabāhu. It appears that the author had in mind some of the *tīrthas*, associated with Pārśva in the later period, including Ahicchatra. The story of Brahmin Somila is obviously taken from the Āgamic texts, and that of Pārśva's visit to Āmalakappā, from the same source. It is therefore certain that the author

of this work was a keen student of the original Āgamic texts, which were surely available at Bhṛgukaccha in the 11th century.

The *Mahāvīracarita*[88], was completed, according to the testimony of the *Praśasti*, in V.S. 1139, corresponding to 1082 A D. This work, was also written like the *Pārśvanāthacarita* in Prakrit and has altogether eight chapters, of which the four deal with the previous lives of this great man, and the last four with his actual existence. This work also contains 50 Apabhraṁśa verses and also quite a few Sanskrit passages. The poet has also shown his acquaintance with the religious practices of the Kāpālikas. In one place, we are told, that the killing of prostitutes and Vidūshakas, is as great an offence as the killing of cows. A good number of places of geographical interest like Śrīparvata, Jālandhara, Kaliṅga, Vasantapura (probably in Rajasthan), Seyāviyā, Nālandā, Campā, Vaiśālī, the river Gaṅdakī etc, are mentioned. He has shown thorough acquaintance not only with the relavant sections of the Āgamic texts, dealing with the life of Lord Mahāvīra, including, *Bhagavatī*, *Kalpasūtra*, *Ācārāṅga* etc, but also with the *Cūrṇis* of Jinadāsagaṇi Mahattara. References to the worship of Skanda, Mukunda, Rudra etc , show how deeply this author was influenced by the original Āgamic texts. We also get details about the comtemporary life. A beautiful description of the town of Jalandhara in the 5th Book is of considerable importance. The life of the city of Vārāṇasī has also been given in this Book and at the same time, the author has attacked the Brāhmaṇical practice of bathing in the Ganges. The 6th Book dealing with Gośāla, follows the 15th Book of the *Bhagavatī*. The 7th Book deals with his attainment of *kevalajñāna* and the last, his missionary life, including the rebellions of Jamāli and Gośāla.

The last work of Guṇacandragaṇi is the *Kathāratnakośa* or *Kahāyaṇakosa*[89], which was composed, as we have already seen, in V.S. 1158, corresponding to 1100 A.D. It contains fifty stories, which throw very interesting light on the con-

temporary life. Like his other works, the author has freely used both Sanskrit and Prakrit and there are also Apabhraṁśa passages. The story of Nāgadatta refers to the worship of *kuladevatā* on the famous Kālañjara mountain. Another story refers to the worship of the goddess Kātyāyanī and also associates the religion of the Jinas with Śrīparvata in Kurnool district of Andhra Pradesh This particular mountain is quite well-known in the Sanskrit literature[40]. Kāmarūpa's association with Tantric rites has been mentioned. The author has also tried to show the superiority of Jain religion over other religious sects. It is also quite significant to note that almost all the Jain narrative authors have shown great acquaintance with the Tantric and especially Śākta rites. Even the human-sacrifice in connexion with the worship of Caṇḍikā was practised. The *dramma* coin was generally the medium of exchange, as we know in Western India, there was not much use of gold coins. Among the Hindu *tīrthas* Pravāga and Pushkara are prominently mentioned and there is also some information on the life of the prostitutes of those days. It also appears that the author was capable of understanding the intricacies of love-affairs and he had also thorough knowledge of non-Jain literature.

Another well-known Śvetāmbara writer of the 11th century was Nemicandrasūri, whose *Ākhyānamaṇikośa*[41], (*AMK*) was written in V.S. 1129, corresponding to 1073 A.D. He belonged to the Bṛhad *gaccha* and the *Vṛtti* of this work was completed in V.S. 1190 (1134 A.D.) by Āmradevasūri, who was the pupil of Jinacandra, a friend of Nemicandra. If was written at Dhavalakkapura (Dholka), during the reign of Jayasiṁha Siddharāja[42]. This work (along with the *Vṛtti*) has been described "as the treasure-house of stories" and it can very well be compared, in this respect, with the *Bṛhatkathākośa* of Harisheṇa, written in 931 A.D., and which has been discussed in our earlier volume. A few stories are taken from the Jain canonical literature, but a few others,

are also from the *Bṛhatkathā* tradition, as for example, the story of Gandharvadattā[43]. Some historical personages like Candragupta, Bindusāra, Aśoka, Kuṇāla and Samprati are mentioned in the eleventh chapter[44], of this book. The author has also mentioned, in this connexion, the story of the blinding of Kuṇāla, which is also known from other sources. King Samprati has been represented as a Jain convert and as the disciple of Ārya Suhastin[45]. Several other stories from the Jain Āgamic texts, and also the commentaries of Jinadāsa and others have been incorporated in this book. We have also a great deal of information on contemporary life and society.

A great deal of geographical information is also available from the *Vṛtti* ; however most of the *janapadas* and the cities, mentioned by the author, are otherwise known[46]. Even the references to ports and countries outside India, are known for other texts (both Hindu and Jain)[47]. The description of Ujjayinī as a great cultural and commercial centre of Northern India[48], is also quite useful. However the description of Rājagṛha[49], appears to be conventional. The description of the marriage ceremony of Nala and Damayantī[50], throws a flood of light on that important social custom in the mediaeval period, in Gujarat. The *dīnāra*[51], coin is mentioned, along with *suvarṇa*[52]. Several types of festivals like Ratha-yātrā[53], Indra-festival[54], Madana festival[55], Kaumudī Mahotsva[56], festival of lights[57] etc. are also mentioned. The work also throws a flood of light on Art, Architecture, Sculpture, Painting, Music and other related things[58]. We have also references to temples, dedicated to Caṇḍikā[59]. The worship of the goddess Cāmuṇḍā[60], the most terrible aspect of Durgā, was also quite popular.

Two other works of Nemicandra are also known ; they are *Ratnacūḍarājacarita* and *Mahāvīracarita*, both written in Prakrit. The date of the *Ratnacūḍarājacarita*[61], (Prakrit *Rayaṇacūḍarāyacariya*) is not known, but we have two dates of this author, one from *AMK* and the other from the

Mahāvīracarita, composed in V.S. 1141. This work should be assigned to the closing years of the eleventh century. It describes the love-affair of Ratnacūḍa and Tilakasundarī, although like Naravāhanadatta of the *Bṛhatkathā* literature, he wins the love of a few other beautiful ladies. The influence of the *Kādambarī* on this and other Jain poems, of this time, is quite clear. The poet also speaks about the everyday life of the common people. In this connexion, we come across a cantankerous wife of a merchant called Īsvarī, who never regarded the begging monks, as welcome guests[62]. There is a good description of a Deva temple of Pāṭaliputra[63]. Like other Jain works of literature, this work also contains good stories about common people.

The third work of Nemicandra, viz. the *Mahāvīracarita*[64], as we have already seen, was composed in V.S. 1141, corresponding to 1083 A.D. It was written in Prakrit and has altogether 2385 verses. Although the work does not contain much new information, it is written in a simple yet graceful style. The same author has also written a *Vṛtti* on the celebrated Mūlasūtra text the *Uttarādhyayana*, called by the name *Sukhabodhā*[65]. It is based on the commentary of Śāntācārya called *Śishyahitā*[66], Nemicandra has incorporated several stories in his *Vṛtti*, which has certainly made his commentary a readable work. It was written, according to the *Praśasti*, at Aṇahilapāṭaka in V.S. 1129, in the temple of Dohaḍi merchant of that town.

Hundreds of Śvetāmbara Jain writers, wrote their works, in the 12th century. Luckily for us, almost all the important Jain narrative or religious works, of this period, are dated. We should further note that the 12th century was indeed the golden age of Jainism in Western India, particularly Rajasthan and Gujarat. Some of the kings, as we have already seen, openly patronised the Jain saints and authors. A good number of historical works, both in Sanskrit and Prakrit, were also written in this century.

Several works[67], were writtten on Kālaka or Kālikā-

cārya of Ujjayinī, who brought the Śakas from Pārasakūla to Hiṁdugudeśa (India) in order to punish king Gardabhila, who wanted to molest the sister of this monk, called Sarasvatī. The story is told, for the first time, in the *Niśītha-cūrṇi*[68], and repeated in the *Bhāshya* on the *Vyavahāra*. This story was so popular with the Jains that we have no less than 38 works[69], on this subject, the earliest of which, is recorded in the *Kālakācāryakathā*[70] of Devacandrasūri, the *guru* of Hemacandra, who wrote it V.S. 1146. The next work on this subject[71], was by Maladhāri Hemacandra, a celebrated Jain monk of the early 12th century, and who was a senior centemporary of *kalikālasarvajña* Hemacandra. The latest work on this subject was written in the 18th century.

Maladhāri Hemacandra, as we have already seen, in the first chapter of the present volume, was a contemporary of Jayasiṁha. He was the author of several Āgamic commentaries[72], a few of which contain popular stories, including the story of Kālaka, mentioned above. He was a vastly learned man, and was a respected figure in the early 12th-century Gujarat.

A celebrated literary work of the first half of the 12th century is the *Nammayāsundarīkahā*[73], writteh by Mahendrasūri in V.S. 1187, corresponding to 1130 A.D. It describes the trials and tribulations of Narmadāsundarī, the wife of a Jain merchant, called Maheśvaradatta. It is significant to note that Maheśvaradatta did not hesitate to take his wife to a foreign country (Yavanadvīpa), where he went on a business tour. Then we are told, that this merchant (like Othello) became suspicious of his innocent wife's character, and deserted her. Then we are told that this great lady was forced to stay with some prostitutes in another foreign country (Babbarakūla, probably in Arabia). However she remained a chaste woman, in spite of many temptations. In this connexion, some useful details are given about the free sexual life of the prostitutes, who used to charge very high

fee (sometimes as much as 800 *drammas*) from the customers. The character of the heroine reminds us of Damayantī of the *Mahābhārata*, as both of them are represented as moving about in the streets in half-naked, dirty condition. However the story ends with the re-union of the husband and the wife. The author has also thrown some light on the economic and commercial life of the 12th-century India.

The *Upadeśapada*[74] of Haribhadra, was another popular Prakrit work, on which an extensive commentary was written by Municandra in V.S. 1174, corresponding to 1116 A.D., at Aṇahillapāṭaka. It contains a very good number of stories, which throw a flood of light on the everyday life of mediaeval period. In one story, we are told, how a Buddhist Bhikshu (*raktapaṭa*) was humbled by a Jain *sādhu* in debate and in another story, the author has ridiculed the life of a Brahmin, who used to take his bath everyday in the Ganges. However, such stories, against the Brahmins, are to be found, as a routine matter, in almost every Jain narrative work, written from the earliest times up to the 18th century. Probably, the Jains were of the opinion that the offence is the best means of defence. However, this anti-Brāhmaṇical attitude did not help them much, and they succeeded in converting only a microscopic percentage of the vast Hindu population of this country. The Brāhmaṇical Hinduism, which derives its strength, from the Vedas and Epics, stood like the Himalayas, not only against the onslaughts of its internal enemies, but also against that mighty force, the religion of Islam.

Let us now turn our attention to the great works of that supreme Jain savant, namely *kalikālasarvajña* Hemacandra, who was not only the greatest Indian saint of the 12th century, but also, at the same time, the supreme literary artist of this country. He was not only a celebrated grammarian, but also at the same time, a successful historian and a famous literary artist. His great grammatical work, along with his own commentaries were written during the reign

of Jayasimha Siddharāja, but his other great works were composed during the rule of his royal disciple, Kumārapāla.

In the colophon of his famous *Trishashṭiśalākāpurushacaritra* (henceforth called *TŚC*), composed during the later period of the reign of Kumārapāla, Hemacandra himself gives some idea about the chronology of his works. According to his own statement, his famous work *Siddha-Hema*, also called *Śabdānuśāsana* was composed at the request of Jayasimha. Then he composed the *Yogaśāstra*, the *Dvyāśrāya* (both Prakrit and Sanskrit), the works on the *Chandas*, *Alaṁkāra*, *Nāmasaṅgraha* and lastly the *TŚC*, all during the time of Kumārapāla. It therefore appears that this great work on grammar was the only book, which he wrote during the time of the celebrated Jayasimha, i.e. before 1143 A.D.

The *Śabdānuśāsana*[75], consists of eight chapters, and each chapter has four *pādas* and the total number of Sūtras in 4685, of which 3566 describe the Sanskrit language and the rest of the Sūtras deal with the Prakrit dialects. The Master himself wrote two separate commentaries on these Sūtras, called the *Laghuvṛtti*[76], and the *Bṛhadvṛtti*[77]. He also supplemented them with his *Dhātupārāyaṇa*[78], with his own commentary, *Uṇādi*[79], with his own commentary and the *Liṅgānuśāsana*[80], with a *Bṛhat-ṭīkā*. He also wrote a *Bṛhannyāsa* on his own grammar, a fragment of which has been discovered[81].

Hemacandra's grammar is not only a work of profound learning, but it is, at the same time, a very practical and easy grammar for the students of the Sanskrit language. It may not be an original work on this subject, but it is the most useful work on the Sanskrit grammar, ever written. According to Kielhorn[82], it is "the best grammar of the Indian middle ages". The 8th chapter of his *Siddha-Hema* is devoted to the Prakrit grammar and it is undoubtedly, as Winternitz[83], says, the most important grammar of the Prakrit dialect.

Hemacandra was also a great lexicographer. His *Abhidhānacintāmaṇi*[84], in six *kāṇḍas* is one of greatest works on Sanskrit lexicography. He has generally followed the *Amarakośa* and he has mentioned authorities like Vācaspati, Halāyudha, *Yādavaprakāśa*, *Vaijayantī* etc. The original of the *Abhidhānacintāmaṇi* has 1541 verses and the *Vṛtti* has an additional 2ι4 verses. A supplement to the *Abhidhānacintāmaṇi* is the *Anekārthasaṅgraha*[85], which runs to seven *kāṇḍas* and has altogether 1889 verses. There is a *Ṭīkā* on this work by Mahendrasūri, the pupil of Hemacandra , but the disciple, out of deference for his master, attributes it also to him[86]. Another small dictionary called the *Nighaṇṭuśesha*[87], consisting of 396 verses, was also composed as another supplement to the *Abhidhānacintāmaṇi*. It contains the botanical names, and is of unique importance for the students of Botany and Āyurvedic science. Yet another supplement in the form of the *Deśīnāmamālā*[88], (also called *Ratnāvalī*) is his Prakrit lexicon and this work has practically no rival in the Indian literature. It has altogether 783 verses, divided in eight chapters.

The *Yogaśāstra*[89] is another great work of Hemacandra, which according to his own statement, he wrote for his royal disciple Kumārapāla. It consists of twelve chapters (*prakāśas*) and has altogether 1019 verses. 'Yoga' in this work, according to Winternitz[90], is not merely meditation, but also religious exercise. It is also called *Adhyātmopanishad* and the first four chapters are very popular with the Jain monks. There is an extensive *Vṛtti*[91], on this by Hemacandra, where we have several popular stories, quite a few of which, are also given by Hemacandra in his *TŚ.C.* Hertel[92] believes that Hemacandra was probably influenced by Amitagati, the Digambara philosopher, whose *Yogasāra*[93] is also well-known.

A small work of Hemacandra is the *Liṅgānuśāsana*[94], which consists of 138 verses and he also wrote a *Vṛtti*[95] on it, in 4000 verses. But his two works namely, the *Chando-*

nuśāsana and the *Kāvyānuśāsana* are more famous. The *Chandonuśāsana*[96], is divided into eight chapters and has altogether 764 verses. It deals not only with Sanskrit metres, but also with Prakrit and Apabhraṁśa metres. Hemacandra also wrote a *Vṛtti* on it. The *Kāvyānuśāsana*[97] is a work on Rhetoric, also in eight chapters and 208 Sūtras. It is a great work on this rather difficult subject. This work also has a *Vṛtti* by the writer himself, called by the name *Alaṁkāra-cūḍāmaṇi* and there is another commentary on it, also by the author himself, called *Viveka*. The author acknowledges his debt to Mammaṭa and Bhoja, and like all the works of Hemacandra, this particular work also was written in easy, graceful language.

Hemacandra was not only a great authority on Grammar and Rhetoric, but also a conscious historian and his *Dvyāśrāyakāvya*[98], is the first historical work on Gujarat. It is actually, as the name indicates, a poem with a double purpose. It was written to illustrate the rules of his *Siddha-Hema* grammar. The first twenty chapters, written in Sanskrit indirectly relate the history of Gujarat before Kumārapāla and the last eight chapters, written in Prakrit, are on Kumārapāla, his royal patron. We should remember, in this connexion, that before Hemacandra, no writer ever seriously attempted to write a connected account of the early history of Gujarat. And this is the reason why this poem of that great Master has a unique importance.

The first chapter deals with the origin of the Caulukyas and in the next few (I-V) we learn about the exploits of Mūlarāja I, the founder of that dynasty. The 6th Sarga throws light on Cāmuṇḍarāja and the 7th deals with Durlabha and Vallabha The 8th Sarga throws light on Bhīma I. The 9th Sarga gives a lot of information not only on Bhīma I, but also on Paramāra Bhoja and the Cedi king Karṇa. The struggle between these three rulers has also been referred to, in which Bhoja had to suffer a serious reverse. This Sarga throws light also on the Caulukya

Karṇa and his marriage with Mayaṇalladevī. The next Book deals with the birth of Jayasiṁha and in 11th chapter, is given a few details about Jayasiṁha's military exploits. The next four Books do not give any information of historical importance, but there is a reference to the death of this celebrated monarch. The 17th Book shows Hemacandra's poetical qualities and in the 19th, there is a reference to the struggle between Arṇorāja of Rajasthan and Kumārapāla. The last or the 20th Book, of the Sanskrit portion of this poem, mentions some of the reforms of Kumārapāla as a Jain and also the declaration of *amāri*.

The Prakrit portion of this poem, which deals exclusively with Kumārapāla, is also known as the *Kumārapālacarita* (*Kumaravalacariya*). The 21st Book refers to the exploits of Kumārapāla, who is represented as a Jain monarch. The next Book describes his visit to Jina temples and his worship of the Jinas. The next three Books do not give any historical information and in the 26th has been mentioned the disaster, suffered by Mallikārjuna, the king of Koṅkaṇa. This Book further represents this Jain king as a universal monarch, whose overlordship was accepted by the kings of Kāśī, Magadha, Gauḍa, Kānyakubja, Daśārṇa, Cedi, Jāṅgaladeśa etc., which is an obvious exaggeration. The last two Books are important only from the religious point of view

It is, however, a fact that Hemacandra has not mentioned some of the major details about Jayasiṁha and Kumārapāla and sometimes his commentator Abhayatilakagaṇi, writing in V S. 1312 (that is almost a century after Hemacandra), was misled by some of the obscure passages of this work, which always had a double meaning[99].

The greatest and the most voluminous work of Hemacandra is his *Trishashṭiśalākāpurushacaritra*[100], which runs to eleven *parvans* or Books and has altogether 36,000 verses, almost twice the size of the present critical edition of the *Rāmāyaṇa*. The last Book, known as the *Pariśishṭaparvan*, is actually a separate work[101]. It is also known as the *Sthavirā*-

valīcarita and it contains an account of the later Jain saints. Hemacandra also gives historical details about the Maurya kings, which are very valuable and positively help us in reconstructing the political history of the Mauryan times.

The other Books of this extensive poem are written in easy, limpid style. The first Book in six cantos, is the *Ādīśvaracarita* or in other words, dedicated to Lord Ṛshabhanātha ; it also gives the story of his son emperor Bharata ; the second describes Ajitanātha and king Sagara and in the third is described the story of the eight Tīrthaṅkaras from Sambhavanātha to Śītalanātha ; in the fourth is given the story of the next five Tīrthaṅkaras, five Vāsudevas, five Prati-Vāsudevas, five Baladevas and two Cakravartins ; in the fifth *parvan* is given the legend of Śāntinātha, who was both a Tīrthaṇkara and Cakravartin in the same *bhava*. The 6th Book gives the story of the next four Tīrthaṅkaras from Kunthu to Suvrata, and also of the next four Cakravartins, two Vāsudevas, two Baladevas and two Prati-Vāsudevas. The 7th *parvan*, is popularly known as the *Jain Rāmāyaṇa* ; although it gives the story of Naminātha and the two Cakravartins along with the 8th Baladeva and Prati-Vāsudeva. the major portion of this Book, describes the exploits of Rāma. The 8th Book, called the *Nemināthacarita* gives the story of Arishṭanemi, the 22nd Tīrthaṅkara and his three contemporaries—Vāsudeva Kṛshṇa, Baladeva and Jarāsandha, who were the ninth Vāsudeva, ninth Baladeva and the ninth Prati-Vāsudeva, respectively. As they were the contemporaries of the heroes of the *Mahābhārata*, we have also a few details about them, in this Book of the *T.Ś.C.* The 9th Book is on Pārśvanātha and it also gives the story about the famous Brahmadatta, the twelfth Cakravartin. The 10th Book is on Lord Mahāvīra and it is almost a separate big *kāvya*, in which the life of the last Tīrthaṅkara, has been very extensively described. Even we get some useful details regarding king Kumārapāla, the patron of Hemacandra.

We have given above some details about the major works

of Hemacandra, although a few smaller works of this great master are also known. There is little doubt that Hemacandra was the wonder of that age, and his epithet *kalikālasarvajña* was fittingly bestowed on him by his admirers and disciples, many of whom were themselves great literary figures. And now we will have to review the works of some of the direct disciples of Hemacandra.

The most prominent pupil of Hemacandra was the one-eyed Rāmacandra, who was popularly known as the author of hundred treatises (*prabandhaśatakartṛ*)[102]. A very good number of his works are known, and they prove that he was not only a worthy disciple af a great *guru*, but also, at the same time, a successful poet-dramatist of the twelfth-century Gujarat. He was also a great authority on dramaturgy. We have his learned work on dramatic poetry called the *Nāṭyadarpaṇa*[103], which he composed jointly with Guṇacandra (another pupil of Hemacandra), in four chapters. A great number of Sanskrit plays, mentioned in this learned work, are now no longer available, and this includes *Devī-Candragupta* and some of the plays of the author himself. Among the most important, available plays of Rāmacandra, we can mention *Satya-Hariścandra*[104], *Nalavilāsa*[105], *Kaumudī-Mitrānanda*[106] and *Nirbhaya-Bhīmavyāyoga*[107]. The first two plays are directly based on the *Mahābhārata* and the last play is obviously influenced by Bhāsa's *Madhyama-Vyāyoga.* The *Nalavilāsa* is probably the best play of Rāmacandra. The character of the heroine Damayanti has been treated with great care and artistry. Almost all the plays of Rāmacandra prove that he was a better poet than dramatist. The *Mallikāmakaranda* is another play of Rāmacandra, which is only known from the *Nāṭyadarpaṇa* of this playwright[108].

Rāmacandra was also an accomplished poet. His *Kumāravihāraśataka*[109], which gives a description of the famous Jina temple, built by Kumārapāla at Patan, is a well-known poem. His *Dravyālankāra*[110], which he com-

posed jointly with Guṇacandra, is a treatise on philosophy, in three chapters.

Another prominent pupil of Hemacandra was Devacandra, whose *Candralekhāvijayaprakaraṇa*[111], is a five-Act play. It is based on genuine history, as it gives the account of victory of Kumārapāla over Arṇorāja of Śākambharī, and Kumārapāla's marriage with Arṇorāja's sister. This play was enacted during the spring-festival, in the temple of Ajitanātha, at Patan, before Kumārapāla and his courtiers.[112]. We have already mentioned Guṇacandra, another pupil of Hemacandra, who wrote two critical works on drama and philosophy, jointly with Rāmacandra, which have already been mentioned. Another pupil of Hemacandra, namely Vardhamānagaṇi, composed the *Kumāravihāra-praśasti*[113], in Sanskrit *ślokas*. It is an extremely clever composition, in which Kumārapāla, Hemacandra and the minister Vāgbhaṭa have been praised. We have already mentioned Mahendrasūri, a disciple of Hemacandra, who wrote a commentary on his *Guru's Anekārthasaṅgraha*[114] in V.S. 1241, but which he attributed to his *Guru*. Bālacandra, another disciple of Hemacandra (who was Rāmacandra's rival), is well-known for his poem *Snātasyā*[115], in which Vardhamāna has been praised in a most poetic style.

Several other celebrated Jain works were also written in the 12th century. We should first mention the well-known play *Mahārājaparājaya*[116], in five Acts, which is an allegorical drama like Kṛshṇamiśra's *Prabodhacandrodaya*. This play was written by Yaśaḥpāla, who describes himself as a *mantrin* and further describes himself as a bee to the lotus feet of Ajayapāla (1229-1232 V.S.), which proves that this play was written during the seventies of the 12th century. This play describes the conversion of Kumārapāla to Jainism, which took place, according to this play[117], in V.S. 1216. All other characters exept Hemacandra, Kumārapāla and Vidūshaka are allegorical characters, representing either *dharma* or *adharma*. It also gives an idea about the popu-

larity of Jainism of those days and also refers to other sects. The Prakrit used in this play, follows the Prakrit rules of Hemacandra, and the Sanskrit language of this drama, is both attractive and simple. It was first enacted, according to the testimony of the drama itself, in the Kumāravihāra (the Jina temple, built by Kumārapāla) at Thārāpadra, during the Rathayātrā festival of the Tīrthaṅkara Mahāvīra.

Another well-known play of the 12th century, was the *Draupadīsvayaṁvara*[118], by Vijayapāla, the son of Siddhapāla and the grandson of the poet Śrīpāla. It was enacted before the Caulukya king Bhīma II, probably during the closing years of the 12th century, during the spring-festival. Vijayapāla was a scion of an established and affluent Śvetāmbara family of Aṇahilapura. The dramatist Vijayapāla is called a *mahākavi* in this play, which probably suggests that he was the author of some other works. However no other poem or play of Vijayapāla, is known. The play *Draupadīsvayaṁvara* runs to two Acts only; but it is a beautiful play, written in an unaffected language. The poet's father Siddhapāla was also a good poet, as we learn from Somaprabhasūri[119]. The poet Śrīpāla was a friend of Jayasiṁha Siddharāja.

The play *Mudritakumudacandra*[120], in five Acts, describes the defeat of the Digambara Kumudacandra at the court of Jayasiṁha in 1124 A.D., at Aṇahilapura. This play indirectly proves that there was no love lost between the Digambaras and the Svetāmbaras in the 12th-century Gujarat. As we know, the two sects were sharply divided on the question of emancipation of women. And this was precisely the subject matter of this play, in which the king Jayasiṁha is represented as the judge. However there is some doubt regarding the historical existence of Digambara Kumudacandra[121]. The author Yaśaścandra belonged to Śākambharī and he also wrote another play called the *Rājīmatīprabodhanāṭaka*[122].

Two other dramas, written by the Śvetāmbara writers,

of the 12th century, should be mentioned here. The first play entitled the *Prabuddha-Rauhiṇeya*[123], was written by Rāmabhadra, of the line of Vādidevasūri, and it was enacted, for the first time, in 1199 A.D., in the temple of Ādīśvara *Jinālaya* of Jāvālipura. The play has altogether six Acts and it describes the conversion of the thief Rauhiṇeya, during the time of Śreṇika, to the religion of the Jinas. The popularity of this particular story, among the Jains, is proved by the fact, that Hemacandra himself has mentioned the case of Rauhiṇeya in his *Yogaśāstra*[124]. The second play *Dharmābhyudaya*[125], was surely written before V.S. 1273, as we have a copy of that work, of that date[126]. It is written by one Meghaprabhācārya, about whom, we know nothing. It is based on the life of a sage called Daśārṇabhadra. It was first enacted in a Pārśvanātha temple (probably of Gujarat). It has only one Act. It has been described[127] as a Shadow-play.

Several competent authorities wrote on Kumārapāla, after Hemacandra. The earliest work on Kumārapāla after his death, was the voluminous book of Somaprabha, called by the name *Kumārapālapratibodha*[128] also called *Jinadharmapratibodha*. The author was a contemporary of both Kumārapāla and Hemacandra. However, his work is full of old legendary stories, although a few useful details, on both Ammacandra and Kumārapāla, are also available, in the work. He also gives a short account about the predecessors of Kumārapāla from Mūlarāja I to Jayasiṁha Siddharāja, and also relates the account of Kumārapāla's first meeting with Hemacandra, and records some of the lectures of Hemacandra delivered to the king, regarding the bad effect of gambling, hunting, indulging in luxury, enjoying the wives of other people. Hemacandra, we are told, also advised the king not to confiscate the property of the heirless persons. That Jain saint also induced the king to declare *amāri*. Some account of Kumārapāla's building activities has also been given by Somaprabha, including the construction of Tribhuvanavihāra

(Tihuṇavihāra) and Kumāravihāra. We are also told that, like the Mauryan king Samprati, Kumārapāla popularised the Rathayātrā festival among the Jains and also visited various Tīrthas of Gujarat, including Girnar and Palitana. We, therefore, do not completely agree with A.K. Majumdar[129], when he says that "its worth as history is insignificant". Somaprabha belonged to the well-known Bṛhad *gaccha*, and a pupil of Vijayasiṁhasūri and the grand-pupil of Ajitadeva. The work is written in simple Prakrit prose and verse and there are also a few stories in Sanskrit. It was written according to the *Praśasti*, in the *vasati* of the poet Siddhapāla, the son of the celebrated poet Śrīpāla at Gurjarendrapura (Aṇahilpura) in V.S. 1241, corresponding to 1185 A.D., some twelve years after the death of Kumārapāla, and apparently during the reign of Bhīma II.

Several other works on Kumārapāla, written during the next 300 years, are known. We should, at first, mention the *Kumārabhūpālacarita*[130], written by Jayasiṁha in V.S. 1422 in six thousand verses, in which we have both historical matters and legendary stories. The 1st canto gives some historical details and his statement that one Kāñcikavyāla was the grandfather of Mūlarāja I, the founder of of the Caulukya house, is confirmed by the Varuṇaśarmaka grant of 977 A.D., a much earlier record[131]. Several details about Jayasiṁha Siddharāja and Kumārapāla, given by this writer, of the 14th century, are also confirmed by contemporary records. The next work on Kumārapāla was written by Somatilakasūri entitled *Kumārapālapratibodhacarita*[132], in V.S. 1424. He belonged to the Rudrapallīya *gaccha* and was the disciple of Saṅghatilakasūri. Next we have two more important works on Kumāra viz., those written by Cāritrasundaragaṇi and Jinamaṇḍanagaṇi, both written in the 15th century. The work of Cāritrasundara is a poem of 10 cantos and it runs to 2032 verses, and this *Kumārapālacarita*[133], was written in V.S. 1487; he was a disciple of Ratnasiṁhasūri. Although he gives some his-

torical information, it is written in a *kāvya* style[134]. More important than this is the *Kumārapālaprabandha*[135], of Jinamaṇḍanagaṇi, the pupil of Somasundara of the Tapā *gaccha*. It was written in V.S. 1492, in mixed Sanskrit prose and verse. This writer freely used earlier works on Kumārapāla. This work has been described as a loose compilation of the select portions of some texts. Even then, we cannot deny the usefulness of his work[136].

Several Jain writers were contemporaries of those two great men viz., Vastupāla and Tejaḥpāla. They also befriended non-Jain writers like Someśvara, Harihara and Nānaka. Among the Jain writers, who came in direct contact with them, we may mention Arisiṁha, Amaracandra, Vijayasenasūri, Udayaprabha, Jinabhadra, Naracandrasūri, Narendraprabhasūri, Bālacandra, Jayasiṁhasūri, Māṇikyacandra and others.

Someśvara, though a scion of a Vedic Brahmin family, was in the good books of Vastupāla. He has praised him in the last canto of his *Surathotsava*[137]. His *Kīrtikaumudī*[138], in a historical *mahākāvya* in honour of his patron Vastupāla[139]. Although this is not a Jain work, its last two cantos show Someśvara's deep knowledge of the Jain doctrine of Ahiṁsā. The last or the 9th canto (*sarga*) describes Vastupāla's pilgrimage to Śatruñiaya and Urjayanta. Someśvara also wrote *Praśastis* at Abu[140] and Girnar[141], which also prove his close association with these two famous brothers and also the Jain religion. Two other Brahmins, who were befriended by Vastupāla, were Harihara[142] and Nānaka[143], whose works have not, however, survived. It appears from the *Prabandhakośa*[144] that Harihara was a Bengali Brahmin, who migrated from Gauḍa country to Gujarat, during the days of Vīradhavala and Vastupāla. We are told by Rājaśekhara[145] that even Someśvara was jealous of him. That poet has, however, mentioned Harihara in his *Kīrtikaumudī*[146]. Some of the verses of Harihara have been quoted in the *Prabandhakośa*[147]. The same work[148] also

mentions Nānaka and quotes a verse[149] of him, in praise of Vastupāla.

Arisiṁha, the reputed author of the *Sukṛtasaṅkīrtana*[150], was a Jain layman and was a follower of Jinadatta of the Vāyaḍa *gaccha*. He has been described in the *Prabandha-kośa*[151] as a teacher of the poet Amaracandra in fine Arts (*kalāguru*). His *Sukṛtasaṅkīrtana*, is like *Kīrtikaumudī*, has Vastupāla as its hero. It has eleven *sargas* and has altogether 553 verses. Five verses, at the end of each canto, is by his friend and pupil, Amaracandra. It is apparent, from this work, that this poem was composed in the life-time of Vastupāla[152].

This poem of Arisiṁha has mentioned the Cāpotkaṭas in the first chapter, and the only other poem of the Jains, in which the Cāpotkaṭas have been described, is the *Sukṛtakīrti-kallolinī*[153] of Udayaprabha. No other Jain writer, of this time, not even the great Hemacandra, has described them. In the next canto we have an account of the Caulukyas. The third canto describes the genealogy of the Vāghelas and also refers to the family of Vastupāla and Tejaḥpāla. The fourth refers to the spiritual predecessors of Vijayasenasūri of the Nāgendra *gaccha*, who was the *guru* of these brothers, and who asked them to undertake pilgrimage to the sacred places, like Girnar and Palitana. The fifth describes the preparation of the journey and the sixth has a conventional description of the sun-rise and the next two cantos describe the actual *tīrtha-yātrā* and this may be compared with the description of the same in the *Kīrtikaumudī* of Someśvara. The 9th describes the six seasons and the tenth, the return journey, in which we have references to Vāmanasthalī (Vanthlī) and Dhavalakkapura. Everywhere Vastupāla was given rousing reception. The last *sarga* is devoted to the pious deeds of Vastupāla in classified manner[154], which may be compared with those given in other works[155]. The poem of Arisiṁha is the work of a diligent versifier and cannot be compared with that of Someśvara. However, we are grate-

ful to him for giving some important information in a classified manner.

Amaracandra, the friend of Arisiṁha, was looked upon as a great poet by his contemporaries and also by the later writers. He belonged to the Vāyaḍa *gaccha* (Vāyaḍa, being the name of a place, 15 miles North-West of Aṇahilapura). It has further been suggested[156] that Amaracandra was probably a Brahmin, before he became a Jain *sādhu*; however, there is no definite evidence to support this contention. Rājaśekhara, who has written a separate *prabandha*[157], on this poet, has nowhere represented him as a Brahmin.

Two principal works of Amaracandra are the *Bālabhārata* and the *Padmānandakāvya*. The *Bālabhārata*[158] is a summary of the *Mahābhārata* in 18 *parvans* and in this *mahākāvya*, the poet has praised Vyāsa, the original poet of the Great Epic, in every canto of every *parvan*. There are over 6000 verses. He has concentrated on the story-part of the *Mahābhārata* and this explains why there is not much room, in his poem, for the didactic portions of the original epic. The *Padmānanda Mahākāvya*[159], also called *Jinendracarita* has two recensions ; the longer one, in 19 cantos, is called the *Padmānanda Kāvya* and the shorter *Jinendracarita*[160] has little over 1800 *ślokas* and is divided into 24 chapters on 24 Tīrthaṅkaras. The longer *kāvya* is devoted exclusively to Ādinātha or Ṛshabha. It is described in the body of the poem (Book XVIII) as *Vṛshabhadevacaritābhidhāno granthaḥ*. This *kāvya* was composed, at the time of Vīsaladeva, and it was dedicated to minister Pampa, who was the patron of the poet. And this gentleman, like Amaracandra, belonged to a Vāyaḍa merchant family. We further learn from the *Praśasti* of *Padmānanda kāvya* that Amaracandra had once defeated a *Paṇḍita* named Gauraguṇa, in a debate held before Padma, who gave him a *jayapatra* in recognition of his feat[161].

Vijayasenasūri[162], of the Nāgendra *gaccha*, who was the *guru* of these two famous brothers, was also a writer and a man of immense scholarship. However, no separate work of

this saint has survived. His disciple Udayaprabha is chiefly known for his poem *Dharmābhyudaya Mahākāvya*[163]. It is a poem of 15 cantos, describing the achievements of Vastupāla. It runs to over 5000 verses; the first two cantos only deal with Vastupāla; the next few cantos are actually *Dharma-kathās*, based on Jain mythology. The cantos X to XIV is almost a separate work called the *Nemināthacarita*. The last canto describes the pilgrimage of Vastupāla, in which we have the names of some new places, visited by that remarkable man. The *Praśasti* suplies the genealogical list of the *Sādhus* of the Nāgendra *gaccha*. Since the earliest manuscript of this poem is dated in V.S. 1290, corresponding to 1234 A.D., it was surely composed before that date. This manuscript, preserved at Cambay, was written by the great Vastupāla himself[164].

The *Kathāratnākara*[165] or *Kathāratnasāgara* in 15 cantos, was written by Naracandrasūri, pupil of Devaprabhasūri of the Maladhāri *gaccha*, at the request of Vastupāla. Its earliest manuscript[166] is dated V S. 1319 and it is still unpublished. He was also the author of several other works[167]. He was the *guru* of Vastupāla on his maternal (*mātṛpaksha*) side[168].

The *Alaṁkāramahodadhi*[169] of Narendraprabhasūri, the disciple of Naracandrasūri, was written in V.S 1282, corresponding to 1226 A.D, at Vastupāla's request. It is a work of great labour, though there is not much originality[170] in this work of poetics. The author also wrote, along with it, a commentary (*Vṛtti*) of his own. Like the *Kāvyānuśāsana* of Hemacandra, it is divided into eight chapters.

Bālacandra of the Candra *gaccha* was another great contemporary of Vastupāla and his *Vasantavilāsa*[171], a *mahākāvya*, in 14 cantos, is actually the description of the achievements of Vastupāla. It was composed at the request of Jaitrasiṁha, the son of Vastupāla, probably after V.S. 1296, the date of Vastupāla's death. Like the great poet of the *Kīrtikaumudī*, it follows the course of Vastupāla's life and it also incorporates, in its third canto, a history of Gujarat

from Mūlarāja to Bhīma II. There is also a good description of Vastupāla's pilgrimage and in this, he practically follows the *Kīrtikaumudī* and *Sukṛtasaṅkīrtana*. He also describes in an allegorical style, the death of Vastupāla, which was probably influenced by the *Moharājaparājaya*. Bālacandra has been described as an adept in the Vaidarbhī style[172]. Some of his descriptions are quite vivid and beautiful; for example, his description of Sarasvatī appearing in the poet's Yoganidrā (I. 58-70) and also his charming description of Aṇahilapura[173].

Jayasiṁhasūri, was a pupil of Vīrasūri, and the head of the famous Suvratasvāmin temple of Bhṛgukaccha. He is the reputed author of the play *Hammīramadamardana*[174]. It was enacted at Stambhatīrtha, at the request of Jaitrasiṁha, the son of Vastupāla, after V S. 1273, but before V.S. 1286, the date of the first known manuscript of this work[175]. This is a historical play on a contemporary event, in which the playwright has dramatised the strategy, adopted by that remarkable Jain statesman to repulse a Muslim attack on Gujarat. The drama has altogether five Acts and the hero Vastupāla acts like Cāṇakya of the *Mudrārākshasa*. He is represented as the friend, philosopher and guide of prince Vīradhavala. It also throws welcome light on the espionage system of the 13th century. It appears that Vastupāla, who was an astute politician, was well-read in the *Artthaśāstra* of Kauṭilya. The 3rd Act of the play shows the terrible effect of Muslim depredations in Mevāḍ. The 4th Act shows the success of Vastupāla's diplomacy. The 5th Act has a female character, in the person of Jayataladevī, the queen of Vīradhavala. That particular Act describes the return of Vīradhavala and Tejaḥpāla, from the scene of action by Naravimāna, an aerial car, and in this connexion we get charming descriptions of Abu, Candrāvatī, Siddhapura, Aṇahilapura, Karṇāvatī and finally Dhavalakka. There is no doubt that the dramatist had in mind the description of Rāma's return journey by Pushpaka, from Laṅkā to Ayodhyā, in the origi-

nal *Rāmāyaṇa* of Vālmīki. Although a Jain, the author represents Vīradhavala as entering the Śiva temple of Dhavalakka and obtaining boon from that god, in the concluding part of the play.

Another writer, who came into contact with Vastupāla, was Māṇikyacandra of the Rāja *gaccha*, and a pupil of Sāgaracandrasūri, who was a disciple of Nemicandra. He is the reputed commentator of the *Kāvyaprakāśa* of Mammaṭa (C. 1110 A.D.). According to Sandesara[176], his *Saṅketa* was composed, in all probability, in V.S. 1266, and not V.S. 1216, as generally supposed[177]. Since Māṇikyacandra was definitely a contemporary of Vastupāla, there cannot be any doubt regarding the date, proposed by him. The *Pārśvanātha-caritra*[178] of Māṇikyacandra was composed in V.S. 1272. He also wrote a work on Śāntinātha and both these works were inspired by the *TŚC* of Hemacandra.

Several authors, mentioned above, also wrote *Praśastis* on Vastupāla. We can mention the *Praśastis*, written by Udayaprabha, Naracandra, Narendraprabha, Jayasiṁha and others[179]. These *Praśastis* are also important from the historical point of view, and there is a broad agreement among these poets regarding the achievements of Vastupāla, who was not only a great Jain, but also, at the same time, a person of great catholicity.

Vastupāla himself also was a good poet. We have his *Naranārāyaṇānanda*[180], a *mahākāvya* in sixteen cantos. It is an undated work, but was probably composed after 1221 A.D., the date of his first pilgrimage to Girnar and Palitana. This *Mahākāvya* of Vastupāla, as the name suggests, is based on the *Mahābhārata*, and it describes mainly the friendship of Nara (Arjuna) and Nārāyaṇa (Vāsudeva Kṛshṇa) and also the romantic love-affair of Arjuna and Subhadrā. The poet, though a great Jain *śrāvaka*, has very elaborately described erotic love-scenes and also other associated romantic actions, prescribed by Vātsyāyana, with evident relish. He has also shown his mastery over Sanskrit vocabulary and metres and

in the last canto he has given details, about himself and his spiritual preceptors, belonging to the Nāgendra *gaccha*. His second name 'Vasantapāla' is also mentioned in a verse[181] of this poem. This name of Vastupāla was also known to other writers. Some of his other writings are also known[182].

Several great historical works, written by the Jain writers in the 13th and 14th centuries are known. The earliest of such works, is the *Prabhāvakacarita*[183], written by Prabhācandra of the Rāja *gaccha* of Candrakula. According to the *Praśasti*[184], at the end of the work, Prabhācandra was the disciple of Candraprabha, and the work, was completed in V.S. 1334, corresponding to 1276 A.D.[185] We further learn from the *Prāstāvikam* (introduction) of this work, that this poem was corrected by Pradyumnasūri, the disciple of Kanakaprabha[186]. A few other details about the author is also available from the long *Praśasti*.

According to the author himself, he was inspired by the work of Hemacandra and he wanted to incorporate the history of the great Jain figures, not covered by the *Pariśishṭaparvan* of that great master. Twenty two great Jains from Vajrasvāmin to Hemacandra have been described in this work and sometimes we get very valuable historical details. It is significant to note that the famous Śvetāmbara Ācārya Bappabhaṭṭi has been described very correctly in this work[187], as the contemporary of king Dharma (Dharmapāla) of Bengal. This Ācārya, according to this work[188], was born is V.S. 800 and Dharmapāla ruled from *circa* 770 to 810 A.D.[189] Therefore Bappabhaṭṭi was a middle-aged man, when he first met that king. Several other historical details, given about Bappabhaṭṭi, help us considerably in reconstructing the political history of the 8th century. The destruction of Takshaśilā by the Muslims, is recorded in this work[190]. The details given about Mahendrasūri, Sūrācārya, Abhayadeva, Vādidevasūri and Hemacandra are also absolutely reliable. In this connexion we learn some-

thing about the political history of the Caulukya period. A very good number of places of Western India, connected with Jainism, have also been mentioned.

The *Prabandhacintāmaṇi* (*PC*)[101], of Merutuṅga, written in V.S. 1361, corresponding to 1305 A.D., is undoubtedly the finest historical work after Kalhaṇa's *Rājataraṅgiṇī*. According to the *Praśasti*, given at the end of this book, the author wrote this work, at the well-known town of Vardhamāna of Gujarat. He was a disciple of the saint Candraprabha of the Nāgendra *gaccha*[102]. His history starts from Vikramāditya of the tradition, and in this connexion, he relates the story of that monarch, as found in the earlier story books and also the *Bṛhatkathā* tradition. After devoting a paragraph on the Śatavāhana king (Hāla) and another on an unknown king of Kānyakubja, called Bhūyarāja, the author takes up the history of Gujarat from Vanarāja, the founder of the Cāpotkaṭa dynasty and this may be compared with that given in the 1st canto of Arisiṁha's *Sukṛtasaṅkīrtana*[103]. There is little doubt that the year V.S. 802, given in the *PC*, as the beginning of the Cāpotkaṭa rule, is based on solid historical tradition. However, that king is represented, in this work[104], as having died, when he was one hundred nine years old, which appears somewhat improbable, but not entirely impossible. However the story, told in connexion with Vanarāja's accession, appears to be fanciful. There is a typical Jainbias as in this story. The history of the Caulukyas, has been told in much more sober manner, and it appears, that the author was using some earlier historical documents, in connexion with the description of the achievements of the kings of this dynasty. No miraculous story has been told in connexion with the accession of Mūlarāja I, the founder of the dynasty. The achievements of Mūlarāja I, described in the *PC* are more or less confirmed by other writers, and also by the evidence of inscriptions[105].

Regarding the Paramāras of Mālava, our author has very correctly described a few important historical details.

The name of Muñja's minister is given as Rudrāditya and this is confirmed by the evidence of epigraphy[196]. His statement that Muñja was killed by Tailapadeva is fully confirmed by Western Cālukya inscriptions[197]. Merutuṅga has also given a very detailed history of Paramāra Bhoja, and he has been represented as a progresssive and cultured monarch. His patronage of several poets, including the Jain Dhanapāla, has been elaborately described. The rivalry between the great Bhoja and the Caulukya Bhima I has also been given quite elaborate treatment. Jayasiṁha Siddharāja, Kumārapāla and the two great Jain ministers Vastupāla and Tejaḥpāla have been given quite a big space in this excellent and readable work. Everything that has been said about the great Hemacandra, has been fully confirmed by other writers and also by the testimony of that celebrated Śvetāmbara saint. However, the date of the destruction of Valabhī[198] by the Muslims, has been incorrectly given as V.S. 375; the correct date has been given by the author of the *Vividhatīrthakalpa*[199], as V.S. 845. Merutuṅga also gives the interesting story of Lakshmaṇasena and his poet- minister Umāpati[200]. And we actually know from epigraphs and Jayadeva's *Gītagovinda* that Umāpati was not only a contemporary of Vijayasena, but also of his grandson Lakshmaṇasena[201]. Merutuṅga has also mentioned the defeat of Paramardin by Pṛthvīrāja[202], which is strongly supported by the evidence of epigraphy[203]. His account of the tragic defeat and death of Pṛthvīrāja and Jayaccandra is also supported by Muslim historians.

This short critical assessment of the *PC* at least shows that it is a serious work, and not merely a story-book, as supposed by some scholars. However, like all other early Indian writers, Merutuṅga has also invented charming stories, in connexion with eminent historical personages, and sometimes those stories have stood in our way in understanding the work of this historian.

Another work, now called by the name *Purātanapraban-*

dhasaṅgraha (*PPS*)[204], contains like the *PC*, a great number of important historical details. It has been shown by the editor Jinavijaya[205], that a very good number of these *Prabandhas*, were written by one Jinabhadra, the disciple of Udayaprabha of the Nāgendra *gaccha* in V.S. 1290, for Jayantasiṁha, the son of Vastupāla. However, it is not possible at present to distinguish the original *Prabandhāvali* of Jinabhadra from other stories, a few of which were apparently composed after that date. Even then, the later Prabandhas, included in this work, were composed not later than the middle of the 14th century.

Several *Prabandhas* of this work also occur in a slightly different language in the *PC*. However in both this work[206] and the *PC*[207], Māgha has been incorrectly represented as the contemporary of Paramāra Bhoja (11th century). As a matter of fact, Māgha flourished a few hundred years earlier than this date[208]. The *PPS*[209], is one of the few Jain works to refer to the powerful Kalacuri king Gāṅgeya ; he has further been correctly represented as the king of Vārāṇasī, which is supported by the evidence of the Muslim historians[210]. Elsewhere, this work[211] gives a date (V.S. 1310) of the destruction of Jāvālipura (Jalore) by Jalāluddina Suratrāṇa. However this date seems to be incorrect as Jalāl-Ud-dīn Fīrūz Shāh ruled in the nineties of the 13th century[212]. In another place, we are told, of the liberal attitude of Vastupāla even towards the Muslims[213]. This work also mentions the destruction of Valabhī by the Muslims. It is one of the few known literary texts that refers to the enmity between Lakshmaṇasena and Jayaccandra[214]. This work also refers to several Jain sacred places, some of which will be noticed in the chapter on the *Tīrthas*. We have also interesting coin names like *pāruttha dramma*[215] and *biḍottara*[216]. The second name is undoubtedly the original of *Balotra* of Muslim historians. Elsewhere it also refers to *dīnāra*[217] or gold coins.

Another historical work, of the 14th century, is the

famous *Prabandhakośa*[218] of Rājaśekhara, written in Delhi in the Vikrama Saṁvat 1405, corresponding to 1347 A.D., during the reign of Sultan Muhammad Bin Tughluq (Śrī Mahamada Sāhi). Rājaśekhara, according to the *Praśasti*[219] of this work, was the pupil of Śrītilaka of the Maladhāri. or Harshapurīya *gaccha*, belonging to the ancient Praśnavāhana *kula* and Koṭika *gaṇa*. The house of Delhi, in which it was composed, belonged to Mahaṇasiṁha, son of Jagatsiṁha, originally hailing from the country of Sapādalaksha.

The *Prabandhakośa* begins its account from Bhadrabāhu ; but it incorrectly makes him[220] a contemporary of Varāhamihira, and at the same time, confuses between the two Bhadrabāhus, one flourishing in the 4th century B.C., and the second, the author of the *Niryukti* texts. It wrongly makes Bhadrabāhu, the son of a Brahmin of Pratishṭhāna ; the much earlier work the *Bṛhatkathākośa* (931 A.D.), represents this Jain savant as the son of a Brahmin of Devakoṭṭa in Bengal, as noticed by us, in the earlier volume of the present work[221]. The stories of the Jain saints like Ārya Nandila, Jīvadevasūri, Siddhasena, Haribhadra, Bappabhaṭṭi and finally Hemacandra are taken from works like the *Prabhāvakacarita* and the *Prabandhacintāmaṇi*. There are some interesting accounts about the poets like Harihara, and Śrīharsha. It also refers to the king Govindacandra of Kānyakubja[222]. The enmity[223] between Jayaccandra and Lakshmaṇasena has also been referred to. Kumāradeva has been mentioned as the minister of Lakshmaṇasena, who has been described as a powerful and just king[224] Some of the passages of this work remind us of both *PC* and *PPS*.

The *Vividhatīrthakalpa*[225], is another great Śvetāmbara work, written between V.S. 1364 and 1389. It was composed by Jinaprabha, of the Kharatara *gaccha*, at the town of Yoginīpattana or Delhi, during the rule of Hammīra Mahammada or Muhammad Bin Tughluq (1325-1351 A.D.). This is the only systematic and scientific account of the Jain *tīrthas*, written by any Jain writer. The author was not only a

very intelligent observer, and a man of vast learning, he was, at the same time, one of the most influential Jain monks in Northern India of the 14th century. He himself took the trouble of travelling in distant places, and took suitable notes of those places, connected with Jainism. In this respect he may be compared with Yuan Chwang. He personally visited places like Raivataka, Śatruñjaya, Stambhatīrtha, Arbuda, Satyapura, Aṇahilapura, Nāsikya, Pratishṭhāna, Mathurā, Kauśāmbī, Ahicchatra, Kāmpilya, Śrāvastī, Campā, Pāṭaliputra, Vārāṇasī, Hastināpura, Kanyānayana, Phalavardhikā and other places. He has not only given a detailed account of these Jain *tīrthas*, but also has recorded some very significant historical events, connected with those places. Even in his time, the Śvetāmbara Jains were respected throughout India, and he himself, as we will presently see, was honoured by no less a person than the contemporary Muslim emperor of India. It is therefore not only a great work of geography, but at the same time, one of the most valuable historical works, written in the mediaeval times.

In the first chapter of this work, the great Jain *tīrtha* of Śatruñjaya has been described and in that, connexion, the learned author has traced its history from the earliest times. However, a great part of his description is based on fancy. As we have already noted, this *tīrtha* is mentioned, for the first time, in *Nāyādhammakahāo*, in connexion with the description of the last days of the Pāṇḍavas[226]. It therefore proves that, probably from the pre-Christian times, Śatruñjaya came to be associated with the Jains. Jinaprabha associates kings like Samprati, Śātavāhana and Vikramāditya also with this *tīrtha*. Some other details, given by the author, regarding this holiest of the holy Jain *tīrthas*, will be discussed in the chapter of the Jain *tīrthas*. This chapter was written, according to Jinaprabha's own statement[227], in V.S. 1385. The next four chapters are devoted to another great Jain *tīrtha* of Gujarat, namely Raivataka or

Urjayanta. It was not only a Vaishṇava sacred place, but also was a great Jain *tīrtha*, being associated with Neminātha. There were several Jina temples on this mountain and a few of which will be duly noticed in the chapter on the Jain *tīrthas*. The author refers to the village of Tejalapura, which Tejaḥpāla founded along with a great temple, dedicated to Pārśvanātha. This temple was named after the name of his father, called Āśarāja. The author also refers to the Vāsudeva icon, built of stone, on Urjayanta, which fully proves that it was considered a Vaishṇava *tīrtha*, from much earlier times ; and we know from the *Mahābhārata*[826] that Raivataka was associated with Vāsudeva, from very early times. After this, the author describes in two chapters the well-known Stambha *tīrtha*, famous for its Pārśvanātha temple. After this, the author devotes a chapter on Ahicchatra (he gives the form *Ahicchatrā*), which was also associated with Pārśvanātha, from quite early times. Then the well-known Arbuda *tīrtha* of Rajasthan, originally dedicated to Ṛshabhadeva, has been described. Afterwards this place came to be associated with Neminātha and also Mahāvīra. The well-known Jain *tīrtha* of Mathurā has been described in the 9th chapter and the author, gives in this connexion several new information, which will be discussed in connexion with the *Tīrthas*. Then there is given a detailed history of the Aśvāvabodha *tīrtha* of Bhṛgukaccha, dedicated to Muni Suvrata. The next chapter (No. 11) describes the Jain *tīrthas* of Rājagṛha and we get the date V.S. 1364, in this connexion. It is interesting to note that the author also was aware of the existence of Buddhist shrines of this place. It connexion with the description of Kauśāmbī, the author refers to the temple of Padmaprabha of this place. Then the author describes Ayodhyā, which according to the Jains, was the birth-place of several Tīrthaṅkaras. After giving a short description of Pāvā, the author describes the Kalikuṇḍa Pārśvanātha, which was situated near Campā. Then is described the Jain *tīrtha* of Hastināpura, in which he saw

the temples dedicated to Śānti, Kunthu, Aranātha and Mallinātha. Then we have a very important chapter on Satyapura *tīrtha* dedicated to Lord Mahāvīra, in which some very significant historical events have been noticed. It is in connexion with this *tīrtha*, that we are told, that Valabhī was destroyed in V.S. 845, and it also refers to the invasion of Sultan Mahmūd in Gujarat and Rajasthan in V.S. 1081, which is an absolutely correct date. The Muslims, we are told, made repeated futile attempts to destroy the temple of Mahāvīra, of this place, and they succeeded only tn V.S. 1367, during the reign of that great iconoclast Alā-Ud-dīn (Allāvadīṇa) Khaljī (1296-1316). The fanciful account of Ashṭāpata, written by Dharmaghoshasūri, has also been incorporated in this work. In connexion with Mithilā, we are told, that it was known as Tīrahutti in Jinaprabha's time, an information supported by contemporary epigraphs and literary works. We are told that the town of Mithilā was situated near the confluence of the Bāṇagaṅgā and Gaṇḍakī and in Jinaprabha's time the place was known as Jagai[229]. Then the author describes Ratnavāhapura of Kosala country, well-known for its temple of Dharmanātha. The story in connexion with Pāpāpurī, was written by Jinaprabha at Devagiri in V.S. 1387. The account of Kanyānayana *tīrtha* is also very informative. It refers to the death of Pṛthvīrāja Cauhāna in V.S. 1248 in the hands of Sultan Sāhavadīṇa. Some other facts, given in chronological order regarding this *tīrtha* will be noticed in the chapter on the Jain *tīrthas*. The chapter on Pratishṭhāna, written in verse, mentions the fact that the saint Kālaka flourished 993 years after the Nirvāṇa of Mahāvīra. This will make him a contemporary of Candragupta Vikramāditya. The next important chapter is on Kāmpilya, which was well-known for the temple of Vimalanātha. Then is given an account of the *tīrtha* of Aṇahilapura, well-known for its temple of Arishṭanemi. The chapter on Nāsikya (Nasik) mentions the Candraprabha temple of this place. The next important

tīrtha, described by Jinaprabha, is the Abhinandana temple of Maṅgalapura in Mālava. In connexion with the description of Campā, Jinaprabha gives the extremely important information[280], that this city was raided by Hammīra *Suratrāṇa* Samasadīna of Lakshaṇāvatī in V.S. 1360, who took away stone columns from this place, for the newly-built Śaṅkaradurga. This Muslim king of Laknāwati was no other than Shams-Ud-dīn Fīrūz Shah, who ruled from 1301 A.D. to 1322 A.D.[281]. This is indeed a very rare historical reference, found in our work. It further appears from the chapter on Pāṭaliputra that it was included in the Gauḍa country, during the time of Jinaprabha[282]. In connexion with the description of Śrāvastī, we are told, that this ancient city was known in Jinaprabha's time as Maheṭha and this immeṇsely inportant information fully supports Cunningham's identification[283], of this great city with the present day Sāhet-Mahet. The Jain author also refers to the destruction of this city (which was already in a ruined condition, even in Fa-hien's time)[284], by Malik Kāfūr[285], an information, which is also of great historical importance. In connexion with Vārāṇasī, the author has mentioned the Buddhist temple-complex called Dharmekshā[286], which is the earlier name of the present Dhamek (Sarnath). Even in Jinaprabha's time, it appears, that the Buddhist *vihāra* here existed in fully glory. In connexion with the description of Kokāvasati–Pārśvanātha (near Patan is Gujarat), the author has mentioned the fact that both Patan and this temple were destroyed by the Muslims[287], during the time of Bhīma II, some time before 1200 A.D. It was again rebuilt in V.S. 1266. Jinaprabha also has written on several other *tīrthas*, quite a few of which, will be noticed in the chapter on the Jain *tīrthas*.

The above discussion of Jinaprabha's work amply proves its immense importance, as a source-book of history. As we have already said, he was not only respected by the

Jains of his time, but also by the Muslims, including the Sultan of Delhi.

Two more historical works, written by the Śvetāmbaras, during the early Muslim period, should be mentioned in this connexion. The first work, called the *Jagaḍucaritra*[238], was written by Sarvānandasūri, pupil of Dhanaprabhasūri in 338 verses. Although the date is not known, it was probably composed around V.S. 1350[239]. As we have already noticed, the work contains valuable details regarding the history of Gujarat. It not only refers to Visaladeva of Gujarat[240], but also to the great famine[241], which occurred in Northern India between V.S. 1312 and V.S. 1315. Elsewhere, this work mentions the king Madanavarman of Mālava and Mojadīna (Nasīruddīn) of Delhi and also Pratāpasiṁha of Kāśī. It also throws light on the overseas trade of Gujarat. The second work viz. the *Hammīramahākāvya*[242] is one of the finest historical poems, written according to the evidence of the poem itself, during the Gwalior Tomara king Vīramadeva, who ruled from V.S. 1440 to V.S. 1474. It was composed by Nayacandrasūri, who was the disciple of Prasannacandra, the pupil of Jayasiṁha of Kṛshṇarshi *gaccha*, the well-known author of the *Kumārapālacaritra*, composed in V.S. 1422. The earliest manuscript of this work is dated in V.S. 1486[243].

This poem consists of 14 cantos with 1564 verses. In the first canto we have a very useful description of the Cāhamānas. The second and the third cantos deal with the historical wars between Pṛthvīrāja and Muhammad of Ghūr (Shihab-Ud-dīn). The 4th canto describes the birth of Hammīra and the next four are conventional chapters, without much historical importance. The 9th sarga deals with the *digvijaya* of Hammīra, in which he is represented as having defeated among others, Bhoja (II) of Dhārā and Arjuna, the Paramāra ruler of Bhīmarasapura. He also won victories at Ujjayinī, Citrakūṭa, Arbuda and Pushkara[244]. The next few cantos give a detailed, historical account of

Hammīra's wars with the Muslim emperor Alā-Ud-dīn, in which he was finally defeated and killed[245]. In spite of his tragic end, Hammīra was looked upon by the later writers of Rajasthan, as a spirited and courageous patriot. In the last canto, Nayacandra pays Hammīra a fitting tribute, by calling him an immortal hero[246].

The *Kharataragaccha-bṛhadgurvāvali*[247] (*KB*) is a tremendously important Śvetāmbara historical work, written originally by Jinapāla, the disciple of Jinapatisūri, some time after V.S. 1305. He has described the activities of the *Gurus* of the Kharatara *gaccha* from Vardhamānasūri to Jinapatisūri, including a part of the activities of Jineśvara II, up to V.S. 1305. Thereafter, the activities of other chiefs of this *gaccha* up to V.S. 1393, has been given by some unknown writers of this *gaccha*. This work not only throws a flood of light on the relationship of the well-known monks of this *gaccha* with contemporary rulers of Northern India, but also discloses the existence of a great number of Jain *tīrthas* of Western and Central India. Some of the details, given in this work, are strongly supported by the evidence of inscriptions and non-Jain (including Muslim) literary works. We have already given above, on the basis of this text, the activities of some of the chiefs of this well-known *gaccha*. So far as the *tīrthas*, mentioned in this work, are concerned, they will be noticed in the last chapter of the present work.

The *Vijñaptilekhasaṅgraha*[248], is another interesting work, containing important letters exchanged between the Śvetāmbara monks of different places. It also throws welcome light on various *tīrthas* and also on social and religious customs.

Ṭhakkuru Pheru was a contemporary of Alā-Ud-dīn Khaljī, and was an important official under him in Delhi. As we have already noticed, the *KB*[249], mentions him in connexion with the activities Jinacandra III (V.S. 1375) and Jinakuśala (V.S. 1380). A manuscript, containing seven of his works, was discovered from an old Jain library of

Calcutta, a few decades ago. These seven works are the following (i) *Yugapradhāna Catushpadikā* (ii) *Ratnaparīkshā* (iii) *Vāstusāra* (iv) *Jyotishasāra* (v) *Gaṇitasāra-Kaumudī* v) *Dhātūtpatti*, and (vii) *Dravyaparīkshā*. All these seven works were published in a single volume in 1961, from Jodhpur, Rajasthan[250]. His earliest work viz. the *Yugapradhāna Catushpadikā* was written according to the evidence of the poem itself[251], in V.S. 1347, at Kannaṇa or Kanyānayana near Delhi. He belonged to Dhandhakula according to his *Ratnaparīkshā*[252], and in the *KB*[253], he is represented as belonging to the Śrīmāla *vaṁśa*. His three works *Ratnaparīkshā, Jyotishasāra* and *Vāstusāra* were written in V.S. 1372. And the *Dravyaparīkshā* was composed in V.S. 1375. We have already seen that the *KB* supplies another date for him, namely, V.S. 1380.

The *Dravyaparīkshā*[253], is a work of outstanding importance for the students of the Indian numismatics. He has not only mentioned the contemporary coins of Alā-Ud-dīn and other Muslim rulers, but also many types of coins of different regions of Northern India, namely those of Gujarat, of various dynasties of Madhya Pradesh and Rajasthan. Even the coins of Deccan have been mentioned by Pheru. This gifted Jain writer was the officer-in-charge of the treasury (*ṭaṅkaśālā*)[255] of Delhi, during the time of Alā-Ud-dīn and his immediate successors. He had perfect knowledge about different types of metals and a good knowledge of the chemical sciences. Among the prominent coins, mentioned by him, we can refer to the coins of Devagiri king Siṅghaṇa (1200-1247)[256], and of Kumārapāla of Tribhuvanagiri[257]. He has also mentioned the coins of the Candellas[258], and also Mahoba (a Candella town)[259]. The coins of the Pratīhāra Bhoja have been mentioned[260]. The silver coins of Candragupta Vikramāditya have also been described in this work[261]. The coins of Kumārapāla, Ajayapāla, Bhīma II, Lavaṇaprasāda, Vīsaladeva, Arjunadeva etc., belonging to Gujarat, have been mentioned by Pheru[262]. There is a

detailed description of the coins of Sāraṅgadeva also of Gujarat[263]. The coins of Mālava, Chitor, have been mentioned. He also refers to the currency of Kolhapur[264], Jālandhara[265], and also of Jayaccandra[266]. Coins of several Tomara kings of Delhi like Anaṅgapāla, Madanapāla and others[267], have been mentioned by Pheru. He has also noticed the coins of almost all the Delhi Muslim rulers, who issued them from Delhi[268].

Hundreds of Jain works were also composed between 1400 and 1600 A.D. Quite a good number of works were written in old Hindi and Gujarati. We have also interesting works on the great Hīravijaya. Several *Paṭṭāvalīs* of various *gacchas* are also known[269].

The above discussion of the vast Śvetāmbara literature, composed between 1000 and 1600 A.D., proves that the writers of this particular sect, wrote on every aspect of the Indian life, and have enriched the various branches of literature by their writings. For a fuller account of this literature, the readers are advised to go through the works of Desai, Kapadia and the big history of the Jain literature, compiled recently by Pārśvanātha Vidyāśrama, Vārāṇasī.

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4. P. 5 (*Yugapradhānācāryagurvāvalī*).
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8. See p. 106.
9. See pp. 106ff.
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12. For a discussion, on other works of Jineśvara, see Jinavijaya's Introduction, pp. 44ff.
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15. See in this connexion, the Introduction by the Editor of this work, pp. 7ff., where he draws our attention to several Maheśvaras.
16. See his *Prakrit sāhitya kā itihāsa*, p. 440.
17. See for the names of such works, *Jinaratnakośa*, p. 148.
18. 10. 2ff.
19. See the passages quoted by J. C. Jain, *op.cit.*, p. 442.
20. V. 3. 36, 37, 124.
21. See V. 55, 60, 71, 94.
22. See V. 1, 30.
23. IX. 3.
24. X. 250.
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31. *Loc.cit.*

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43. See pp. 104f.
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46. See Introd., pp. 9ff.
47. *Loc.cit.*
48. See p. 4.
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50. See p. 48.
51. Pp. 116-17.
52. P. 48.
53. P. 125.
54. P. 142.
55. P. 26.
56. P. 143.
57. P. 104.
58. See the very valuable discussion in the Introd., pp. 22f., by U. P. Shah.
59. P. 150.
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67. See *Jinaratnakośa*, pp. 86ff.

68. See in this connexion, *Prakrit Proper Names*, I, p. 170.
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111. *Ibid.*, p. 120 ; this work is written by Devacandra, who was the disciple of Hemacandra and not by the latter's *guru*, as supposed by Velankar.
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117. This is disclosed by *Jinamaṇḍanagaṇi*. who wrote his *Kumārapālaprabandha* in V.S. 1492, in which he has given a summary of Yaśaḥpāla's play. It should here be pointed out that the passage, in which Kumārapāla has been described as marrying Kṛpāsundarī in V.S. 1216, does not occur in the original play. But there is little doubt that this date is a genuine one.
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181. XVI. 38.
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257. Verse No. 57.
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Chapter VI

THE DIGAMBARA LITERATURE

(1000—1600 A.D.)

Like the Śvetāmbaras, the Digambaras have an exceedingly rich literature, and majority of the Digambara works, of our period, were written in Sanskrit, although there are good number of non-Sanskrit works, particularly those in Kanarese. Although the Digambaras had no Hemacandra among them, there were quite a few competent writers, who have left a mass of second class literature, meant mainly for the consumption of ordinary readers.

One of the most important, and at the same time, a very pleasing work of literature, is the *Kathākośa*[1] of Prabhācandra, who according to the testimony of the work itself[2], was a resident of Dhārā and a contemporary of king Jayasiṁha (2nd half of the 11th century)[3]. It has further been conjectured by Upadhye[4], that this Prabhācandra is identical with the commentator of Pushpadanta's *Uttarapurāṇa*[5], which was also completed at Dhārā. during the reign of Jayasiṁha. He also probably wrote a number of other commentaries, as claimed by Upadhye[6]. He was a disciple of Padmanandin and wrote a commentary, called the *Prameyakamalamārtaṇḍa* on the *Parīkshāmukhasūtra* of Māṇikyanandin[7], and was a resident of Dhārā and contemporary of the great Bhoja. He has also been mentioned as a great logician in a Śravaṇa Belgola epigraph[8].

The *Kathākośa*, unlike the *Bṛhatkathākośa* of Harisheṇa, is a much smaller work in easy Sanskrit prose, and it contains some of the stories of the earlier work. We should not forget that all the *Kathākośas* owe their origin to the original *Bhagavatī Ārādhanā*, which contained 2166 verses in Prakrit[9]. However, as noted by Upadhye, Prabhācandra was not much

influenced by Harisheṇa's work. He was probably influenced by the *Puṇyāśrava-Kathākośa* of Rāmacandra Mumukshu[10]. The work of Prabhācandra gives interesting information about Pātrakesarin, Akalaṅka, Samantabhadra and others. There is an interesting reference to the Pārśvanātha temple of Ahicchatra[11], in connexion with the story of Pātrakesarin. However the carelessness of the author is proved by the fact that he has represented Ahicchatra as situated in the Magadha country. Elsewhere, the author has mentioned the Buddhist temple of Mahābodhi[12], and the celebrated Buddhist logician Diṅnāga[13]. The intense rivalry between Buddhism and Jainism has also been graphically described[14]. Vārāṇasī's close association with the Śaiva religion has been indicated in the story of Samantabhadra[15]. There is a highly interesting reference to a Pārśvanātha temple-complex at Tāmralipti[16] of 'Gauḍa-Vishaya'. The story of queen Urvilā, told in this work[17], also occurs in the *Bṛhatkathākośa*[18], of Harisheṇa and in this story, every attempt has been made to belittle the Buddhist religion. The association of Buddhism with Dhānyakaṭaka of Andhra has been mentioned[19]. The temple of Vāsupūjya of Campā is mentioned in the story No. 22. The spring festival (*Vasantotsava*) of Ujjayinī is mentioned in the story No. 25. The declaration of *amāri* by a king of Vārāṇasī has been referred to in the story No. 26. An interesting reference to Ratnadvīpa occurs in the story No. 28. An interesting story mentions the marriage of a person with his maternal uncle's daughter at Campā[20]. The author throws interesting light on the overseas trade[21]. In the story of Rājaśrī (No. 42) we have references to all three well known temples, dedicated to the Sun-god, according to which Āditya was worshipped at Muṇḍīra (described as situated on *pūrvasamudrataṭe*) in the morning, Kālapriya in the afternoon and Mūlasthāna (decribed as situated in Marudeśa) in the evening (*astamanavelāyāṁ*. These three famous temples, dedicated to the Sun-god, are also mentioned in some Purāṇas[22]. The earlier

Bṛhatkathākośa[23], of Harishena, dated 931 A.D., also mentions these three *tīrthas*, dedicated to the Sun-god. So far as the Mūlasthāna is concerned, the earliest reference appears in the records[24], of Hiuen-tsang. The two Jain *gaṇadharas* Agnibhūti and Vāyubhūti have been described in Prabhācandra's work[25], as the son of Brahmin Somaśarman of Devīkoṭṭara of Varendra (North Bengal), although in the earlier *Bṛhatkathākośa*[26], the same Brahmin of Devakoṭṭa, appears as the father of the celebrated Bhadrabāhu I. The well-known Koṭitīrtha according to both these works[27], is identical with Devakoṭṭapura (modern Ganganagar in West Dinajpur district, W.B.) of Varendra. The rivalry between Jainism and Buddhism in the Andhra country, has been described in another place of Prabhācandra's work[28]. There is little doubt, therefore, that the *Kathākośa* of Prabhācandra is an invaluable text for the critical study of social, economic and religious life of the eleventh century.

There are other *Kathākośas*, written by the Digambaras, in the period under review. We have already mentioned the *Kathākośa* of Rāmacandra Mumukshu, which is better known as the *Puṇyāśrava Kathākośa*.[29] Upadhye[30] is of the opinion, that Prabhācandra's *Kathākośa* was influenced by the work of Rāmacandra Mumukshu. However, this is a controversial point. There are altogether 56 stories and the author has not only shown his acquaintance with the *Bhagavatī Ārādhanā*, but also with the *Harivaṁśa* of Jinasena II and the *Padma Purāṇa* of Ravisheṇa. The influence of Guṇabhadra and Harisheṇa is also clearly perceptible. The language is influenced by the local Kanarese dialect. He was a disciple of Keśavamuni, belonging to the Kundakunda lineage. His *guru* in grammar was Padmanandin, who was also known as Vādībhasiṁha.[31] There is another *Kathākośa* in Apabhraṁśa, written by Digambara Śrīcandra, who as we have already shown, was a contemporary of Mūlarāja II, and not of Mūlarāja I, as supposed by Hiralal[32], and Velankar.[33] Another well-known *Kathākośa*

is popularly known as the *Ārādhanā-Kathākośa*[84], written by Brahma Nemidatta in the 16th century; he was the disciple of Mallibhūshaṇa. His another spiritual predecessor was the great Vidyānandi. His work, as he himself says, is directly based on Prabhācandra's work. However, unlike the work of Prabhācandra, Nemicandra has written this in verse. There is, however, some difference between the works of Prabhācandra and that of Brahma Nemidatta. The total number of stories in Prabhācandra's work is 122, while that in Nemidatta's book, it is 114. Some 17 stories of Prabhācandra's work are not found in that of Nemidatta and nine stories of Nemidatta's text are absent in the work of Prabhācandra.[85]

The *Vaḍḍārādhane*[86] is a collection of *Ārādhanā* stories in the Kannaḍa language. It closely follows, as Upadhye[87] shows, the original *Bhagavatī Ārādhānā*. There is great controversy regarding its date, but that eminent authority would assign it to the 11th century A.D. All the stories, told in this work, are found with slight variation, in the work of Harisheṇa (Nos. 126-144). It begins with the story of Sukumāra and ends with that of Vṛshabhasena and has, therefore, altogether nineteen stories. There is a balanced proportion of Sanskrit and Kannaḍa words in this work and it has been conjectured that the author was probably using a Prakrit commentary of the original *Ārādhanā*. It has further been shown that the author was acquainted with the *Varāṅgacarita*, the *Uttarapurāṇa* and other well-known Digambara texts. The prose style of this work appears to Upadhye, as later than that of the *Cāvuṇḍarāya Purāṇa*.

The celebrated Digambara poet Vādirāja lived in the first half of the 11th century. He has written several works, including the famous *Pārśvanāthacarita* and the *Yaśodhara-carita*. He was also a great scholar on logic and other related subjects. He belonged to the Nandisaṅgha and his *guru* was Matisāgara, who was the disciple of Śrīpāladeva.

According to his own statement, in the *Pārśvanāthacarita*[38], he wrote that work in Śaka 947, corresponding to 1025 A.D., in the court of the Western Cālukya king Jayasiṁha II (1015-1043 A.D.), when the latter was stationed near the river Ghaṭaprabhā. We further learn from this work that the *guru* of his *guru* viz. Śrīpāla was the chief of a town called Siṁhapura (*Siṁhapuraikamukhya*) and in his *Nyāyaviniścayavivaraṇa* he calls himself the lord of Siṁhapura (*Śrīmatsiṁhamahīpati*).[39] There is some controversy regarding this Siṁhapura; but K. Krishnamoorthy, the editor of Vādirāja's *Yaśodharacarita*, is strongly of the opinion that Vādirāja's Siṁhapura is in modern Tanjore district of Tamil Nadu and it is now known as Singaveram.[40] From his *praśasti* of the *Nyāyaviniścayavivaraṇa*[41], we learn that he was honoured in the court of king Jayasiṁha as a great debator and he had the title of *Syādvāda-vidyāpati*. The *Pārśvanāthacarita*[42] of Vādirāja is an epic in 12 Books, in which the life of the penultimate Tīrthaṅkara, has been told. It is based on the relevant section (chapter 73) of Guṇabhadra's *Uttarapurāṇa*. However, the author has not shown any acquaintance with the much earlier work, the *Kalpasūtra*, where the life of this Tīrthaṅkara, has been told, for the first time. The story-element is practically absent, although we have very useful references to earlier Digambara saints and writers like Umāsvāti, Gṛdhrapiñca, Samantabhadra, Akalaṅka, Vādisiṁha, Jinasena, Anantavīrya, Viśeshavādin and lastly Vīranandin, the author of the *Candraprabhacarita*. We have a commentary on this work by Śubhacandra, the author of the *Pāṇḍavapurāṇa*, written in V.S. 1608.

The *Yaśodharacarita*(*Yc*) was written after the *Pārśvanāthacarita* and it appears from the *YC*[43] that the poet had composed another poem, besides the *PC*, called *Kākutsthacarita*, before he started composing *YC*. As the name indicates, it was probably a poem on Rāma, as he had the epithet *Kākutstha*. But no such poem has yet come to light.

The *YC* is a poem[44], of only four cantos. In this poem also, the poet has indirectly mentioned the contemporary Western Cālukya king Jayasiṁha, which proves that it was composed between 1025 A.D. (the date of the composition of *PC*) and 1043 A.D., the last regnal year of that king. As we have already seen, there were several earlier poems on Yaśodhara and the earliest work, on this subject, was by one Prabhañjana, whose poem has been mentioned by the author of the *Kuvalayamālā*[45] (3.31). However the greatest work on this subject, is by Somadeva, which has already been discussed in our earlier volume of the present work.[46] Vādirāja's treatment is different from either Somadeva or Pushpadanta, although the latter's work probably influenced the present poem.[47] However, the poem proves that Vādirāja was a complete artist and his descriptions are both moving and dramatic. In only 296 verses, he has been able to tell a beautiful, yet tragic story.[48] It has been described "as the shortest and sweetest *mahākāvya*".

The *Nyāyaviniścayavivaraṇa*[49], which is now available in print, has been hailed by no less an authority than Satkari Mukherjee[50], as "an encyclopaedia of Indian logic, which is noted for its stupendously wide range and its appalling dialectic". In it the author has effectively refuted the arguments of the Buddhist Dharmakīrti. Several authorities like Aśvaghosha, Kumārila, Praśastapāda, Īśvarakṛshṇa, Maṇḍanamiśra and others have also been mentioned in this great work. The work is divided into three sections, namely perception (*Pratyaksha*), Inference (*Anumāna*) and Testimony (*Pravacana*); but these three sections run to almost one thousand pages "of close print in super royal size".

Another early Digambara literary authority of our period was Vīranandin, whose *Candraprabhacarita*[51], was written around 1000 A.D. As we have already said, he has been mentioned by the great Vādirāja in his *Pārśvanātha-carita*.[52] He has been mentioned with respect by

Nemicandra[53], who like him, was a disciple of Abhayanandin. Several other later Digambara writers, including Āśādhara[54] and Dāmodara[55], have also remembered him in their works. The poet has informed us that he belonged to Deśī *gaṇa* and names his three spiritual predecessors, namely Abhayanandin, Bibudhaguṇanandin and Guṇanandin.[56] He further claims that he was a great logician and earned fame by destroying the bad arguments (*kutarka*) of others. This work, like any *mahākāvya*, runs to 18 cantos and it is primarily based on the relevant section of the celebrated *Uttarapurāṇa* (chapter 54) of Guṇabhadra. It has altogether 1611 verses and it relates the story of his seven births (*bhava*). However most of his descriptions are conventional, and unlike the poems of Vādirāja, this poem is another colourless addition to the vast mediocre mass of Jain poetry.

A contemporary of Vādirāja was Mallisheṇa, who definitely belonged to Karṇāṭaka. Several of his works are known; they are—*Mahāpurāṇa*, *Nāgakumārakāvya*, *Bhairava-Padmāvatīkalpa*, *Sarasvatī-Mantrakalpa*, *Jvālinīkalpa*, *Kāmacāṇḍālīkalpa* etc. The only work that gives a definite date is the *Mahāpurāṇa*[57], which was completed according to the *Praśasti* of that poem, in Śaka 969 corresponding to 1047 A.D. It is also called by the name *Trishashṭiśalākāpurāṇa*.[58] According to the *Praśasti* of this unpublished work[59], the poem was completed in the *tīrtha* of Mulgund. We have already seen that Mulgund, of Dharwar district, was connected with the religion of the Jinas, from at least 902 A.D.[60] Other Jain records also, as already noted by us, have been found from this place. Mallisheṇa was the disciple of Jinasena, who was the disciple of Kanakasena and the latter of Ajitasena, who was the *guru* of the famous Cāmuṇḍarāya.[61] The *Mahāpurāṇa* of Mallisheṇa has 2000 verses and it gives a short account of all the 63 remarkable men of the Jain mythology. His other work, the *Nāgakumārakāvya*[62] is a short poem of 507 verses and five cantos.

It is a simple and beautiful poem in which the glory of Śrī-Pañcamī has been sung. The work is unpublished and also undated. The *Bhairava-Padmāvatīkalpa* is a remarkable work, and is now fortunately available in print.[63] It is a work dealing with different types of magical rites and it also gives a very clear idea about Padmāvatī, the well-known *yakshī* of Pārśvanātha, who is represented in the Jain mythology as a goddess, connected with magical formulae. Some of the materials of this work have been taken from the Brāhmaṇical works, and as we know, the source of all these magical rites, is the *Atharvaveda*. The author has also shown his acquaintance with the earlier medical texts.

The *Neminirvāṇa-kāvya*[64] was composed by Vāgbhaṭa, who was in all probability, a Digambara poet. Nothing has been told in the *Praśasti*, but a verse in more than one later manuscripts of this *mahākāvya*, describes him as belonging to the Prāgvaṭa *kula* of the town of Ahicchatra-pura, which according to Ojha[65], is the same as Nagaur (or Nāgapura) of Rajasthan. According to Velankar[66], this Vāgbhaṭa is identical with the famous Vāgbhaṭa, the author of the celebrated *Vāgbhaṭālaṅkāra*.[67] It is significant to note that in the *Vāgbhaṭālaṅkāra*, at least six verses of the *Neminirvāṇa-kāvya* occur, and the writer is silent on the authorship of those verses in each case. It is, therefore, quite likely that both these Vāgbhaṭas are identical. According to the commentator of the *Vāgbhaṭālaṅkāra*, viz. Siṁhadeva, Vāgbhaṭa was also a *mahākavi*, which indirectly supports our contention that these two Vāgbhaṭas are identical. It has been argued that while the author of the *Neminirvāṇakāvya* was a Digambara, that of the Alaṁkāra text was a Śvetāmbara. It is just likely that Vāgbhaṭa, in his early life, was a Digambara *Śrāvaka* and afterwards became a Śvetāmbara, probably under the influence of one of the Śvetāmbara luminaries of Jayasiṁha Siddharāja's court. It has further been argued that while the name of

the father of the poet of the *Neminirvāṇakāvya* was Chāhaḍa, that of the father of the Alaṁkāra work, was Soma. It is just possible that these two are the names of a single individual.

The *Neminirvāṇa-kāvya*, also called a *mahākāvya*, has altogether 15 cantos, and has some 958 verses. As the name indicates, it deals with Neminātha, the 22nd Tīrthaṅkara. The language is simple, yet extremely dignified, and we find the use of all the principal metres. The life of the hero is based on the poem of Guṇabhadra (chapters 70-72) and we also can notice the influence of the *Śiśupālavadha*.[68]

We have another Vāgbhaṭa, who was the author of a very competent work on Rhetoric, called the *Kāvyānuśāsana*.[69] His father Nemikumāra was a great Jain *Śrāvaka*, who built Jina temples in Rajasthan and especially in the Medapāṭa (Mewar) area. In this work, the author has quoted a verse from his own *Ṛshabhadevacarita*, which is no longer available now. He has also shown acquaintance with various poets and rhetoricians, including the *Candraprabhakāvya*, *Neminirvāṇakāvya*, and the *Vāgbhaṭālaṅkāra*.[70] This *Kāvyānuśāsana* was probably written around 1300 A.D.

Śubhacandra was the author of the well-known Digambara work of philosophy, called the *Jñānārṇava*[71], which was probably composed in the 11th century. According to Premi[72], this work was definitely written before the *Yogaśāstra* of Hemacandra and certainly influenced that great master. However, a few others would assign this work in the last quarter of the 12th century. Its earliest manuscript is dated in V.S. 1284 and Premi claims that many of the passages of Hemacandra are borrowed from the *Jñānārṇava*. It is a work of 42 chapters and it has altogether 2077 *ślokas*. According to a tradition, recorded by Premi[73], Śubhacandra was a contemporary of Paramāra Bhoja. In that case, Śubhacandra definitely flourished before Hemacandra.

Another remarkable Digambara Jain writer, of the 11th

century, was Vādībhasiṁha, whose second name was Oḍayadeva. We know of two works of this author, namely the *Gadyacintāmaṇi*, in Sanskrit prose, and the *Kshatracūḍāmaṇi* in verse. Both these works deal with the life of Jīvandhara, whose story is told, for the first time, in Guṇabhadra's *Uttarapurāṇa*.[74] The *Gadyacintāmaṇi*[75] is a serious work like Subandhu's *Vāsavadattā* or Bāṇa's *Kādambarī*, and is meant for the consumption of highly educated readers. It also gives, like the *Daśakumāracarita*, a good idea about social and economic life of the medieval period. The work has altogethar eleven Books, and the author also has shown, like Bāṇa, his mastery over Sanskrit vocabulary. The *Kshatracūḍāmaṇi*[76] is a *kāvya*, and like the *Gadyacintāmaṇi*, has eleven Books or cantos. There are altogether 746 verses. It is also known as the *Jīvandharacarita*. The poem is written in extemely simple, yet beautiful language and can be understood even by the young and unsophisticated persons.

The poet Haricandra was the author of the remarkable poem the *Dharmaśarmābhyudaya*[77], a *mahākāvya* in 21 cantos. Unfortunately, the poet has not given the date of his work. He has also not mentioned any major Jain poet, who flourished before him. However he has represented himself as a scion of a remarkable Kāyastha family. This poem tells the life-story of Dharmanātha, the 15th Tīrthaṅkara. The immediate source of the poet was the *Uttarapurāṇa* (61.1-87), in which the life of this Tīrthaṅkara has been told in less than one hundred *Ślokas*. But our poet, in the 21 cantos, has succeeded beautifully in telling the life-story of a Tīrthaṅkara, about whom, not much is known. This *mahākāvya* has altogether 1765 verses and the poet has clearly demonstrated his complete mastery of the language, and some of his descriptions are quite attractive and moving. It has been conjectured that the poet was influenced[78], both by the *Neminirvāṇakāvya* and the *Candraprabhacarita*, discussed above. He was an extremely well-read man, and

one of his verses occurs in the anthology of Jalhaṇa (1247 A.D) of Kashmir. He also probably was influenced by Hemacandra, and since the earliest manuscript of his work is dated in V.S. 1287, his poem can be assigned to the last quarter of the 12th century.[79]

One of the greatest Digambara writers, of the mediaeval period, was Āśādhara, who wrote his works at a village called Nalakacchapura (modern Nalcha), near Dhārā, in the Mālava country. Unlike most of the Jain writers, Āśādhara was a householder. From his principal *Praśasti*[80] (which is found with minor variations in many of his works) we learn that Āśādhara originally belonged to the Sapādalaksha (Ajmer and adjoining regions of Rajasthan) country and because of the depredations of the Muslims, led by *Sāhibudina-Turushkarāja* (Muhammad of Ghūr), the panic-stricken poet fled to Dhārā of Mālavamaṇḍala, during the reign of Vindhyavarman. The poet was a scion of Vyāghreravāla family of Māṇḍalgarh (Mewar), which is some 100 miles S.W. of Udaipur. His father Sallakkhaṇa probably became afterwards an officer under Arjunavarman, for whom we have three dates, namely V.S. 1267, 1270 and 1272. We also learn from the *Praśasti* that Āśādhara's son Chāhaḍa also was favoured by the same Arjunavarman. At the time of Arjunavarman, Āśādhara left Dhārā for Nalakacchapura (not far from Dhārā) and composed all his works in the Neminātha temple of that place. He has also mentioned in the *Praśasti*, king Jaitugideva.

The *Jinayajñakalpa*[81], which was completed in V.S. 1285, is also known by the name *Pratishṭhāsāroddhāra*. Its *Praśasti* mentions 10 works of Āśādhara, which were apparently completed before that date. A number of works of Āśādhara are no longer available. However we have his *Sāgāradharmāmṛta*, also known simply as *Dharmāmṛta*[82], which was completed in V.S. 1296, and *Anāgāradharmāmṛta*, which is the 2nd part of the *Dharmāmṛta* and was completed with the author's own commentary in V.S. 1300. The first part,

namely the *Sāgāra* has 9 chapters and the second has 8 chapters. The work deals with the different rules and duties of the Jain monks. That Āśādhara was not merely a dry scholar, is proved by the fact, that he wrote poems and *Kāvyas*, and according to his own *Praśasti*, he was honoured as a great poet by his contemporaries and he got the title of *Sarasvatīputra*. Unfortunately, the poem *Rājīmatī-Vipralambha*, mentioned as a *Khaṇḍakāvya* in his *Praśasti*, is no longer available ; this was according to the *Praśasti*, a poem on Neminātha and Rājīmatī. However his *Sahasranāmastavana* with the author's commentary is available.[83] Āśādhara has also summarised the tremendous work on 63 great men, written by Jinasena I and Guṇabhadra (*Ādipurāṇa and Uttarapurāṇa*) in his *Trishashṭismṛtiśāstra*[84], written in V.S 1292. His commentary on the *Ārādhanā* is also known.[85]

Āśādhara had a good number of admirers and pupils. Most of them are mentioned in the *Praśasti* of Āśādhara himself. Madanakīrti, mentioned by Āśādhara, is undoubtedly the author of the very useful poem *Śāsanacatustriṁśatikā*[86], which throws light on a number of Digambara *tīrthas*, which will be mentioned in our chapter on the Jain *tīrthas*. This work also mentions the fact that the well-known temple of Abhinandana, of Maṅgalapura, was destroyed by the Muslims (Verse 34). It also refers to the Pārśva temple of Dhārā, and the verse on the Candraprabha also appears in an epigraph from Veraval.[87]

Another great contemporary and admirer of Āśādhara was Arhaddāsa. He is not, however, mentioned in the celebrated *Praśasti* of Āśādhara, but in his works, he has remembered, with great deference, the poems (*sūkti*) of Āśādhara and also his *Dharmāmṛta*. The most well-known work of Arhaddāsa is *Munisuvratacarita*[88], which was composed in the last quarter of the 13th century, probably after the last known date of Āśādhara, namely V.S. 1300. In this poem, Arhaddāsa has made a pointed reference to

the Master's *Dharmāmṛta*.[89] The poem has altogether ten cantos and has 408 verses. It is based, like many Digambara *Kāvyas*, on the *Uttarapurāṇa*[90] of Guṇabhadra. The story here has been told in a very attractive style, and the poem also throws considerable light on the social, religious and economic life of the 13th century. His other work the *Purudevacampū*[91], also has ten chapters, and it contains the story of Ṛshabhadeva's (Purudeva) life. The poet has everywhere borrowed verses from the *Adipurāṇa* of Jinasena I, and the prose section is also quite simple.

The *Dhanyakumāracarita*[92], of Guṇabhadra was written, in all probability, in the 12th century A.D. According to the *Praśasti*[93] of the poem, this Guṇabhadra was the disciple of one Nemisena, who was the pupil of a Digambara monk, called Māṇikyasena Muni. The poet further informs us that his work was completed at the town of Vilāsapura, during the reign of king Paramardin. This Paramardin is, in all probability, identical with the Candella king of that name, who ruled from 1165 A.D. to 1201 A.D.[94] This Vilāsapura has been identified with a place near Jhansi, called Pachār.[95] The poet further informs us that in his time Vilāsapura was well-known for its Jain temples.[96] We have already seen that the Digambara Jains were quite active during the reign of the Candellas. An inscription[97], from Pachar, of the same Paramardideva, records a grant of land for a Brahmin in this village of Vilāsapura in 1176 A.D.

The poem runs to seven chapters and it appears to be the first dated work on this subject The language is extremely simple and graceful, and some of the descriptions are quite informative. We can refer to the beautiful description of Ujjayinī (I 21ff) and elsewhere in this poem also Guṇabhadra has shown his poetical power. A few other works on this subject are also known.[98]

The *Karakaṇḍacariyu*, in Apabhraṁsa, is a remarkable poem, composed in all probability, in the 11th century. It

was written by one Kanakāmara Muni, who was originally a Brahmin. He mentions many earlier authors, including Pushpadanta, who lived in the 10th century. A few contemporary kings namely Vijavāla, Bhūvāla and Kaṇṇa have been mentioned and it is very difficult to identify these kings correctly. The work was written at Āsāi town, which is also quite difficult to identify.[100] The poet, being originally a Brahmin, was an extremely well-read man, and has shown thorough acquaintance with the Hindu mythology. Even in his days, persons, who wanted to die voluntarily, used to go to Prayāga[101], a custom also mentioned by Hiuen-tsang.[102] The author has also mentioned several places including Cambay (Khaṁbhāyacca Paṭṭana)[103], Girinagara[104] of Soraṭṭha (Saurāshṭra), Tāmalitti[105], Terānagara[106] (Tagara) etc. The poet also has successfully described love-scences. There is also a good description of the goddess Padmāvatī, who has been represented[107] as a four-armed goddess. The colour of her body was red. The poet has told the story of Naravāhanadatta in the 6th Book; he has however given the story a strong Jain bias. Several other Jain works on this subject are known.[108]

Hastimalla, who lived in the 13th century, was a great Digambara dramatist of South India. According to Brahmasūri, who was his descendant, being separated from him, by four generations, he was originally a resident of Guḍipattana (in Tanjore district) and afterwards lived in Karṇāṭaka. His patron was one Pāṇḍyamahīśvara, who probably ruled in the Karkal area.[109] Four plays of this writer are known; they are *Añjanā-Pavanañjaya*, *Subhadrāharaṇa*, *Vikrānta-Kaurava* and *Maithilī-Kalyāṇa*.

The *Añjanā-Pavanañjaya*[110] (*AP*) is a drama of seven Acts. This particular story of Añjanā and Pavanañjaya has been told, for the first time, by Vimala, as early as the first century A.D., and repeated by Ravisheṇa, Svayambhū and others. The playwright has not been able to give a correct

dramatic form to this subject and therefore it is practically impossible to stage this play. The conversation of the chief characters are artificial, and there are unnecessarily long sentences, which have destroyed the dramatic appeal of this play. The next drama, namely the *Subhadrāharaṇa* also called *Subhadrā-nāṭikā*[111], is a shorter play of four Acts, in which we have the romance of Bharata and Subhadrā. The heroine Subhadrā has been represented not as the sister of Vāsudeva and Baladeva, but as that of Nami, a Vidyādhara. The earliest treatment of this subject will be found in the *Ādipurāṇa*[112] of Jinasena I. The playwright has consciously imitated the *Ratnāvalī* of Harsha. But unlike that play, it is full of long sentences, which, as we have already said, are against the dramatic success of the play. The next drama of the author entitled *Vikrānta-Kaurava*[113] has six Acts and tells us the love-affair of Jayakumāra, the prince of Hastināpura and Sulocanā, the princess of Kāśi. It is also known as the *Sulocanā-nāṭaka.* The play, once more, is based on the *Ādipurāṇa* story[114] of Jayakumāra and Sulocanā. This is a much better play and the poet-dramatist has shown some skill in dealing with his source-materials. The last play of the author is the *Maithilī-Kalyāṇa*[115] in five Acts, in which the romance of Rāma and Sītā has been dealt. The poet has followed the description of Sītā's *svayaṁvara* as given in the *Paumacariyaṁ*[116], *Padma Purāṇa*[117] and *Paumacariyu.*[118] However the hero and heroine are represented as meeting each other and exchanging sweet conversations before the actual *svayaṁvara*, and the play, as a whole, is quite readable.

Another Digambara playright was Brahmasūri, whose *Jyotishprabhānāṭaka*[119] was written in the 14th century. He was a descendant of Hastimalla and the story is partially based on the *Uttarapurāṇa* (chapter 62); however the heroine Jyotishprabhā is practically a new creation. Two other works of this author are also known; they are *Pratishṭhātilaka*[120] and *Trivarṇācāra.*[121]

Mādhavacandra Traividyadeva composed his *Vṛtti*[122] on the *Kshapaṇāsāra* of his *guru* Nemicandra in Śaka 1125, at a place called Dullakapura, during the reign of Bhoja, who has already been identified by us with Bhoja II, the Śilāhāra king of Kolhapur. The *Śabdārṇavacandrikā*[123] is the commentary by Somadeva on the *Śabdārṇava* of Guṇanandin, a work of *Jainendra Vyākaraṇa*. This commentary was composed, according to the testimony of Somadeva himself, in Śaka 1127, during the reign of this Bhoja II, who has been given all the imperial titles. The work was completed in the Tribhuvanatilaka Jain temple, which had been constructed by the *mahāmaṇḍaleśvara* Gaṇḍarāditya at the *mahāsthāna* of Ājurikā, situated in the famous Kollāpura-deśa. Ājurikā is modern Ājare, a well-known place of Kolhapur district. This Somadeva was a disciple of Paṇḍita Viśālakīrti, belonging to the Mūlasaṅgha.

Another work, written during the time of the Śilāhāras of Kolhapur, is the *Neminātha Purāṇa*[124], composed by Karṇapārya in Kanarese. The reigning king was Vijayāditya (1138-1175), the son of Gaṇḍarāditya. The *agramahishī* Ponnāladevī, the chief queen of Vijayāditya, has also been mentioned by Karṇapārya. It was written in the Tribhuvanatilaka Jinālaya, dedicated to Candraprabha at Herle, near Haṭakaṇagale. Karṇapārya's patron was Lakshma or Lakshmīdhara, the *Karaṇāgraṇī* (head of the Secretariat) of Vijayāditya. This official has been described in this work as devotee of Lord Neminātha.

A well-known work called, the *Purāṇasārasaṁgraha*[125], written by one Dāmanandin describes, in 27 cantos, the lives of the six important Tīrthaṅkaras, namely Ādinātha, Candraprabha, Śānti, Nemi, Pārśva and Mahāvīra. We are not sure about the actual date of this Dāmanandin. He has been generally placed between 1100 and 1300 A.D. He was, in all probability, a resident of Karṇāṭaka. It has further been surmised that his actual home was at Chik-

Hansoge. Another work of this author was *Caturviṁśa-titīrthaṅkarapurāṇa*.[126]

We have a beautiful poem called *Sudarśanacarita*[127], written by one Vidyānandin, belonging to the Mūlasaṅgha, Bhārati *gaccha*, Balātkāra *gaṇa* of the line of Kundakunda. He was the disciple of Devendrakīrti, whose *guru* was Padmanandin, and the latter's *guru* was Prabhācandra.

A number of dated records mention this Vidyānandin and his *guru* Devendrakīrti.[128] Vidyānandin is mentioned, for the first time, on an icon, dated V.S. 1499 from Surat[129], and his last known date is V.S. 1537. The earliest manuscript[130] of this work is dated V.S. 1591. There is little doubt that the original work was written between V.S. 1499 and 1537; in other words, it is a work of the 15th century A.D. The story of Muni Sudarśana is treated, for the first time, in the *Bhagavatī Ārādhanā*[131], and then by Harisheṇa in his *Bṛhatkathākośa*[132]; the two Apabhraṁśa works, namely Nayanandin's *Sudaṁsaṇacariyu*[133] and Śrīcandra's *Kathākośa*[134] also deal with the life of Sudarśana. The present work, in Sanskrit verse, has altogether 12 cantos (*Adhikāras*), and is written in the easiest possible language. The poet has graphically described a Jain temple-complex in the 1st canto and in the third, there is a beautiful description of the marriage-ceremony.[135] The poet has also described the life of the Bhīlas of Vindhyagiri in the 8th canto of his poem. There is also a significant reference to a Jina-temple of Gandhārapurī in the last canto.[136]

Raidhū was a remarkable Digambara poet of the 15th century. He was a resident of Gopagiri (Gwalior). His father's name was Harisiṁha. However, not much is known about the personal life of this great Apabhraṁśa poet. According to his *Balabhadracarita*[137], also called *Padma-purāṇa*, he had two other brothers, named Bāhola and Māhaṇasiṁha, and the same book also informs us that his *guru* was Ācārya Brahma Śrīpāla, who was the pupil of Yaśaḥkīrti. Elsewhere in his *Yaśodharacarita*[138], he has

mentioned this Yaśaḥkīrti and another Ācārya Kamalakīrti as his teachers. Yaśaḥkīrti is known to have written a copy of the *Bhavishyadattapañcamīkathā*[139], in the year V.S. 1486. This poet is mentioned in an inscribed image of Ādinātha, found from Gopagiri[140], dated V.S. 1497. The reigning king, at that time, was Ḍūṅgarasiṁha. Most of his works were written in the temples of Neminātha and Vardhamāna, of this town. He was patronised both by this king and his son Kīrtisiṁha. Some of his other works are *Sammaijiṇacariyu*, which was composed at the request of Khelhā Brahmacārin and Yaśaḥkīrti, and *Puṇṇāsava Kahākosa*. The *Śrāvakacarita* was composed at the request of Saṅghādhipa Kuśarāja.[141]

Next, we should refer to the works of Śrutasāgara, who flourished between 1460 and 1540 A.D.[142] In his works, he has bestowed on himself the following epithets -*kalikālasarvajña*, *kalikālagautama*, *ubhayabhāshākavicakrāvartī*, *vyākaraṇa-kamalamārtaṇḍa*, *tārkikaśiromaṇi*, *paramāgamapravīṇa*, *navanavatimahāmahāvādivijetā* etc. These epithets at least prove that he was an extremely learned man and was a thorn in the flesh of his religious rivals. Brahma Nemidatta, the well-known author of the *Neminātha Purāṇa*, *Kathākośa* and *Śrīpālacarita*, has paid tribute to this Śrutasāgara. His *Tattvārthadīpikā*[143] is a commentary on the *Tattvārthasūtra*. His commentaries on *Jinasahasranāma*[144] of Āśādhāra and Jinasena are also available. He also wrote an excellent incomplete commentary on the *Yaśastilakacampū*[145], a manuscript of which is dated in the Vikrama year 1602. He also composed a few Gujarati works.[146]

Śubhacandra was a remarkable Digambara poet of the 16th century. He is chiefly known for his excellent Sanskrit poem called the *Pāṇḍavapurāṇa*[147], which is also called the *Jaina Mahābhārata*. This work was completed, according to the testimony of the author himself, in V.S. 1608, at the town of Śrī-Śākavāṭa (Sagwara). He was assisted, in the composition of his work, by his disciple Śrīpāla Varṇin.

He describes himself as the disciple of Vijayakīrti and mentions in the 25th canto, a very good number of books[148], written by him, which were apparently completed before V.S. 1608. This formidable list includes poems on different Tīrthaṅkaras and commentaries on philosophical texts and also a commentary on Vādirāja's *Pārśvanāthapurāṇa*.

The *Pāṇḍavapurāṇa* has altogether 25 cantos (*parvan*), and it runs to 6000 verses, written in lucid Sanskrit. The poet has effectively used not only the original *Mahābhārata*, but also the Jain Purāṇas, like the *Harivaṁśa* of Jinasena and the *Uttarapurāṇa* of Guṇabhadra. He also made use of the *Pāṇḍavacaritra*[149] of Śvetāmbara Devaprabhasūri. In each *parvan*, there is a separate prayer, addressed to the various Tīrthaṅkaras. In the first *parvan* all the 24 Tīrthaṅkaras have been addressed ; and in the second, there is a prayer, addressed to Lord Mahāvīra. From the 3rd *parvan* to the 25th *parvan*, twenty-three Tīrthaṅkaras from Ṛshabha to Pārśva, have been addressed, according to the order of seniority. The treatment of the different characters of the *Mahābhārata* is refreshingly simple. After the *Pāṇḍavapurāṇa*, Śubhadcandra is known to have written two more works, namely the *Karakaṇḍucaritra*[150], composed in V.S. 1611 in the Ādinātha temple of Khaṅgejavācha and the *ṭikā* on the *Kārttikeyānupreksha*[151] in V.S. 1613, completed in the Jain temple of the Hisārasāra town. The work on Karakaṇḍu is not, however, an original poem of the author, but a mere Sanskrit tranlation[152], of the Apabhraṁśa poem of Kanakāmara, which has already been discussed above. Śubhacandra, however, has not mentioned the original work of Kanakāmara in his poem.

Śubhacandra's literary activities began as early as V.S. 1573, in which year, he wrote a commentary (*ṭikā*) on the *Adhyātmataraṅgiṇī*[153] or *Samayasāranāṭakakalaśa*[154] of Amṛtacandrasūri. He composed his *pañjikā* on Vādirāja's *Pārśvanātha Purāṇa* at the request of Śrībhūshaṇa. Śubhacandra belonged to the Balātkāra *gaṇa* of the Mūlasaṅgha

and the Sarasvatī *gaccha* (Idar branch). The first *guru* of this branch was Sakalakīrti, whose earliest known date is V.S. 1490[155]. He was also the author of several works.

Vādicandra, the disciple of Prabhācandra of the Balātkāra *gaṇa* (Surat branch), was the author of several works. His earliest poem the *Pārśvapurāṇa*[156], was completed in V.S. 1640 at the town of Vālmīkinagara. Here he describes his *guru* Prabhācandra as the successful rival of several religious opponents, including those belonging to the Buddhist and Brāhmaṇical sects. The work has 1500 verses. His second work the *Jñānasūryodaya*[157], is a play, in which he has tried not only to ridicule the Brahmins and their philosophical systems, including the Upanishads, but also the Śvetapaṭa (Śvetāmbara) Jains. This fully proves that as late as the end of the 16th century A.D., there was no love lost between the philosophers of there two principal Jain sects. The play is a parody of Kṛshṇa Miśra's *Prababodhacandrodaya* in which the Digambaras, along with the Buddhists, have been severely ridiculed and criticised. Here Vādicandra has tried to pay back his Brāhmaṇical opponents, in their own coin. This drama was written at Mādhūkanagara (Mahuā, Gujarat) in V.S. 1648. The author's *Pavanadūta*[158] is a weak imitation of the celebrated *Meghadūta* of Kālidāsa. His *Śrīpāla Ākhyāna*[159], was completed in V.S. 1651 and the *Pāṇḍavapurāṇa*[160] in V.S. 1654. The latter work was written at Nodhaka Nagara. Afterwards, he wrote his *Yaśodhara-carita*[161], in the Cintāmaṇi temple of Aṅkaleśvara (near Broach) in V.S. 1657 and the *Sulocanācarita*[162], was written before 1661. His other works are also known[163].

Brahma Nemidatta was another well-known Digambara writer of the 16th century. A very good number of his works are known. He belonged to the Mūlasaṅgha, Sarasvatī *gaccha* and the Balātkāragaṇa and was a disciple of Mallibhūshaṇa and his other *guru* was Vidyānandin. His earliest date is supplied by the *Ārādhanā Kathākośa*[164], which was written about V.S. 1575. In this work, he has

mentioned Mallibhūshaṇa, Siṁhanandin and Śrutasāgara, who were his teachers and contemporaries. This *Kathākośa* of Brahma Nemidatta, as Upadhye[165], has shown, is based on the *Kathākośa* of Prabhācandra. Nemidatta also mentions this in his work, and has repeatedly referred to Prabhācandra's book in his text. The only difference between his work and that of Prabhācandra is that the latter's work is written in prose, while that of Nemidatta is in verse. There are, however, some minor differences. The *Śrīpālacaritra*[166], was written at the town of Pūrṇāśā of the Mālava country, in V.S. 1585. His *Nemīnātha Purāṇa*[167], which contains sixteen chapters, was written at the request of Siṁhanandin of Mālava, who was another disciple of Mallibhūshaṇa. A few other works of Brahma Nemidatta are also known[168].

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1. Edited by A. N. Upadhye, (*M.D.J.M.*), No. 55, New Delhi, 1974.
2. See p. 112.
3. See *Struggle for Empire*, p. 68; see also P. Bhatia, *The Paramāras* etc., pp. 97ff.
4. See in this connexion Upadhye, *Introd.*, p. 28; see also the very valuable discussion on several Prabhācandras by Jugalkishore Mukhtar in the Introduction to the *Ratnakaraṇḍakaśrāvakacāra*, V.S. 1982, pp. 57ff.
5. See Mukhtar, *op.cit.*, p. 61.
6. *Op.cit.*, pp. 28f.
7. See *Jinaratnakośa*, p. 239 and Mukhtar, *op.cit.*, p. 59.
8. No. 40.
9. See in this connexion, Upadhye's Introduction to Harisheṇa's *Kathākośa*, p. 50.
10. Upadhye's Introd., to Prabhācandra's *Kathākośa*, p. 29.
11. P. 2.
12. P. 3.
13. P. 4.
14. Pp. 3ff.
15. P. 11.
16. P. 26.
17. Pp. 32f.
18. 12. 78ff.
19. Pp. 37f.
20. P. 56.
21. Pp. 56ff.
22. See in this connexion, D. C. Sircar's *Studies in the Religious Life* etc., Delhi, 1971, pp. 246ff. Sircar, however, is unaware of the clearly dated Jain references, mentioned by us.
23. See 98. 19, 110, 113.
24. See Watters, *On Yuan Chwang's Travels*, II. p. 254.
25. P. 114.
26. 131. 1ff.
27. See *Bṛhatkathākośa*, 16.45; *Kathākośa*, p. 114.
28. Pp. 130ff.
29. Sholapur, 1964 (*J.S.S.S*).
30. Upadhye's Introd. p. 22; and also his Introd. to Prabhācandra's work, p. 29.
31. See Mukhtar and P. J. Shastri, *Jainagrantha-praśasti-saṅgraha*, pp. 153f.

32. See Introd., p. 50 of *Catalogue of Sanskrit and Prakrit Mss in C.P and Berar*, Nagpur, 1926.
33. P. 65; see for some more discussion on the *Kathākośa* of Śrīcandra, Upadhye's Introd., to the *Bṛhatkathākośa*, p. 59f.
34. Published in 3 parts with Hindi translation, Bombay, Vīra Saṁvat 2440-42.
35. See also in this connexion, Upadhye's Introd., to the *Bṛhatkathākośa.*, pp. 62f.
36. For a discussion on this work, see *I.A.*, 12, pp. 95, 99 etc.; see also for other sources, Upadhye's Introd., to the *Bṛhatkathākośa*, p. 64, fn.2; see also *ibid.*, pp. 63ff; and S. K. Sastri, *Sources of Karṇāṭaka History*.
37. Pp. 66ff.
38 Edited in *M.D.J.M.*, Bombay, V.S. 1973; the relevant *Praśasti* verses are quoted both in Premi's *Jain Sāhitya aur itihāsa*, pp. 298f; and the editor of the *Yaśodharacarita* in his Introduction, pp. 24ff. See also *Jinaratnakośa*, p. 246.
39. Published in two volumes by Bhāratīya Jñānapīṭha, Varanasi 1949, 1954 (editor, M. K. Jain); the colophon is given in p. 369 (Vol. II); see also Premi, *op.cit.*, p. 299.
40. Introduction, pp. 14ff.
41. See the quotation, Verse No. 5 in Premi's work, p. 299.
42. See in this connextion, Introduction *Yaśodharacarita*, pp. 40f; and *J.S.B.I.*, VI, pp. 118ff.
43. I. 6.
44. Edited by Gopinath Rao, Tanjore, 1912; also edited by K. Krishnamoorthy, Dharwar, 1963; see also *Jinaratnakośa*, pp. 319-20. Dr. Krishnamoorthy's edition has a very good Introduction and an English translation.
45. See Handiqui, *Yaśastilaka and Indian Culture*, pp. 42ff, *J.S.B.I.*, VI, p. 283, where we have a complete uptodate list of works on Yaśodhara; see also Premi, *op.cit.*, 2nd edn., p. 421, where the relevant verse of the *Kuvalayamālā* has been quoted.
46. See *supra*, pp. 314f.
47. See Krishnamoorthy's Introd., p. 57.
48. See for a brilliant assessment of this poem, Krishnamoorthy's Introd., pp. 55ff.
49. Varanasi, 1949, 1954 (2 volumes), Bhāratīya Jñānapīṭha.
50. Foreword by Mukherjee.
51. See Sholapur edition, 1970; see also *Jinaratnakośa*, pp. 119-20 and *J.S.B.I.*, VI, pp. 481ff.
52. I. 30.

53. See *Karmakāṇḍa*, Verses 436, 785 and 896.
54. See in this connexion, *J.S.B.I.*, VI, p. 484.
55. *Loc cit.*
56. See the verses quoted in *J.S.B I*, VI, pp. 483-84, footnote 2.
57. See *Jinaratnakośa*, p. 163 and *I.A.*, 40, pp. 46ff.
58. See *J.S.B.I.*, VI, p. 65 ; and Premi, *opcit.*, pp. 314ff.
59. Quoted by Premī, *op cit.*, p. 318.
60. See *supra*, I, pp. 205-06.
61. For details, see Desai, *op.cit.*, pp. 138f.
62. See *J.S.B I.*, VI, pp. 149f.
63. Ahmedabad, 1937. It has an English Introduction by M. L. Jhaveri ; see also *J.S.B.I.*, IV, pp. 311ff.
64. Bombay, 1896 (Kāvyamālā Series) ; see also *Jinaratnakośa*, p. 218.
65. See Premi, *op.cit.*, p. 327, footnote 1 ; see also *Nāgarī Pracāriṇī Patrikā*, II, p. 329.
66. See *Jinaratnakośa*, p. 218.
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69. See Premi, *op.cit.*, pp. 329ff ; *J.S.B I*, V, pp. 115f.
70. See also *Jinaratnakośa*, pp. 90f.
71. *R.J.S.*, Series, No. 3, Bombay, 1907 ; see also *Jinaratnakośa*, p. 150.
72. *Op.cit.*, pp. 335ff.
73. *Loc.cit.*
74. See P. L. Jain's edition, chapter 75, verses, 183-691.
75. See Bhāratīya Jñānapīṭha edn., Varanasi, V.S. 2015 ; see also *J.S.B.I.*, VI, pp. 536ff ; and *Jinaratnakośa*, pp. 103f. See for a discussion on this writer, Premi, *op.cit.*, pp. 320ff.
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78. See *J.S.B.I.*, VI, p. 489.
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80. The entire *Praśasti* has been reproduced by Premi, *op.cit.*, pp 353ff.
81. Bombay, V.S. 1974 ; see also *Jinaratnakośa*, pp. 261f.
82. Both these parts with the commentary of the author are now available in *M.D.J.M.*, Nos. 2 and 4 ; V.S. 1972, 1974. The *Sāgāradharmāmṛta* is also separately available with the *Vijayodayā ṭīkā* from Jabalpur Vīra Saṁvat 2482 and 2484.

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87. See *E.I.*, 33, pp. 117ff.
88. Arrah, 1929; *Jinaratnakośa*, p. 312; and *J.S.B.I*, VI, pp. 503ff.
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93. P. 129, verses 1-2.
94. See *Struggle for Empire*, p. 59.
95. See *Prastāvanā*, pp. 6f.
96. See Praśasti, verse 5.
97. See *E.I.*, 10, pp. 44ff.
98. See *J.S.B.I.*, VI, pp. 168f.
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100. See in this connexion, Introduction, pp. 51ff.
101. See VI. 6-7.
102. Watters, *Y.C.*, I, p. 362.
103. VIII. 12.10.
104. III. 5. 7.
105. X. 10. 7.
106. V. 2. 6.
107. VII. 13. 2ff.
108. See *Jinaratnakośa*, p. 67.
109. See in this connexion, Premi, *op cit.*, pp. 364ff.
110. See M.D.J.M., No. 43, Bombay, 1950.
111. *Ibid.*, No. 43.
112. Chapter 32.
113. See *M.D.J.M.*, No. 3, Bombay, V.S. 1972; see also *Jinaratnakośa*, p. 350.
114. Chapters 43 45.
115. See *M.D.J.M.*, No. 5; Bombay, V.S. 1973.
116. Chapter 38.
117. Chapter 38.
118. Sandhi 21.
119. Bangalore, 1893-94; see also *J.S.B.I.*, VI, p. 598.
120. See *Jinaratnakośa*, pp. 137, 261.

121. *Ibid.*, p. 163.
122. See *Jinagrantha praśastisaṅgraha*, Delhi, Part I, 1954; ed. by Mukhtar and P. J. Sastri, No. 111.
123. Edited in *Sanātana Jaina granthamālā*, Varanasi, 1915; see in this connexion Mirashi's Introduction, pp. LXXVII ff, of his *C.I.I*, Vol. VI.
124. Published by Madras University, 1940.
125. Published by Bhāratīya Jñānapīṭha, Varanasi 1954 in two parts; see also *J.S.B.I.*, VI, pp. 63f.
126. See *Jinaratnakośa*, p. 253.
127. *M.D.J.M.*, No. 51, Varanasi, 1970 (ed. H. L. Jain).
128. See V. P. Johrapurkar, *Bhaṭṭāraka Sampradāya*, Sholapur, 1958, Nos. 425ff.
129. *Ibid.*, No. 427.
130. *Ibid.*, No. 434.
131. *Gāthā*, 762.
132. Story No. 60.
133. Ed. H. L. Jain, Vaiśālī.
134. Ed. H. L. Jain, Ahmedabad, 1969 (72nd Sandhi).
135. IV. 101ff.
136. XII, 42.
137. See *Bhārat ke Digambara Jaina Tīrtha*, III, p. 42.
138. *Loc.cit.*
139. See *Bhaṭṭāraka Sampradāya*, No. 557.
140. *Ibid.*, No. 560.
141. See in this connexion, an article on *Raidhū* by Pandit Paramānanda in *Anekānta*, X, pp. 377ff.
142. See Premi, *op.cit.*, p. 375.
143. *Ibid.*, p. 374.
144. See *Jinaratnakośa*, p. 138.
145. *Ibid.*, p. 319.
146. See Premi, *op.cit.*, p. 374.
147. *Jīvarāja Jaina-granthamālā*, Sholapur, 1954; see also *Jinaratnakośa*, p. 243.
148. For a list of these books, see *Jinaratnakośa*, p. 243; and the verses quoted in the *Bhaṭṭāraka Sampradāya*, pp. 147f; see also Premi, *op.cit.*, p. 383.
149. See *Jinaratnakośa*, p. 242.
150. See *Bhaṭṭāraka Sampradāya*, p. 145.
151. *Ibid.*, p. 145 (No. 370).
152. See in this connexion, the *Prastāvanā*, p. 29 by H. L. Jain.

153. See *Jaina-grantha-praśasti-Saṅgraha*, No. 40; see also *Bhaṭṭāraka Sampradāya*, pp. 144f.
154. See *Jinaratnakośa*, p. 417.
155. See *Bhaṭṭāraka Sampradāya*, No. 331.
156. See *Jinaratnakośa*, p. 246; see also *Bhaṭṭāraka Sampradāya*, p. 186.
157. For some useful discussion on this work, see Premi, *op.cit.*, pp. 384f; see also *Jaina-grantha-praśasti-saṅgraha*, No. 18.
158. See Premi, *op.cit.*, pp. 386f.
159. See *Bhaṭṭāraka Sampradāya*, p. 187; and Premi, *op.cit.*, p. 387 and footnote 2.
160. See *Jaina grantha-praśasti-saṅgraha*, *Prastāvanā*. p. 24 and footnote 3.
161. See *Bhaṭṭāraka Sampradāya*, p. 187 (No. 495).
162. See Premi, *op.cit.*, p. 388 and footnote 2.
163. *Loc.cit.*
164. See *Jinaratnakośa*, p. 32; edited in three parts with a Hindi translation, Bombay, Vira Saṁvat 2440.
165. See the Introduction to his editon of Harisheṇa's *Bṛhatkathākośa*, pp. 62f.
166. See *Jaina-grantha-praśasti-saṅgraha*, No. 11.
167. See *Jinaratnakośa*, p. 218; and the *Jainagrantha-praśasti-saṅgraha*, pp. 151f.
168. *Ibid.*, Introd., p. 14.

Chapter VII

THE JAIN TĪRTHAS

In this chapter an attempt will be made to discuss important Jain sacred places of ancient and mediaeval India. We will have to take note of both the literary and epigraphic sources. However, we will have to omit a few unimportant *tīrthas*. The list of the *tīrthas* is being given in the alphabetical order, and there is no separate footnote.

1. Ābhānagarī :—This places is now in Jaipur district of Rajasthan, and is situated near Bandiqui Railway station. It is still well known for the temples, dedicated to Ṛshabha and Mahāvīra. See for details, K. C. Jain, *Ancient Cities and Towns of Rajasthan*, Delhi, 1972, pp. 275 ff. and Appendix No. 16. At present it is known as Ābānerī.

2. Ablūr (Abbalūru) :—The well-known Ablūr epigraph, dated circa 1200 A.D., proves that this place of Dharwar district of Karṇāṭaka, had a Jina temple, before 1200 A.D., which was destroyed by Ekāntada Rāmāyya, the Śaiva teacher (see *E. I*, V, p. 256).

3. Acalagaḍh :—This is a well-known *tīrtha* on mount Arbuda. The fort of this place was built by king Kumbha. It has the temples of Śāntinātha, Ādinātha, Kunthunātha etc ; for details, see *Prācin Jaina lekha Saṅgraha* (Jinavijaya), II, Nos. 263, 268 and *Tīrtha Darśan*, Vol. I, Madras, 1980, pp. 320 ff.

4. Acalapura :—It is now known as Elichpur. It was surely an early Śvetāmbara centre. See *Prakrit Proper Names*, I, p. 8 ; and J. C. Jain, *Bhārat ke prācīn Jaina tīrtha*, Vārāṇasī, 1952, p. 62. It is situated in the Vidarbha region of Mahārāshṭra.

5. Āḍaki :—This was an important centre of Jainism in Gulbarga district and has yielded a few Digambara epigraphs of the 12th century. The Koppa *Jinālaya* of this place

was dedicated to the god Pārśvanātha. Its ancient name was Āḍakki and it had some other Digambara temples; for details, see P. B. Desai, *Jainism in South India* etc., pp. 179 f.

6. Āghāṭa :—Its present name is Āhar and it is situated near the well-known Udaipur city of Rajasthan. It was a well-known Śvetāmbara centre from the 10th century A.D. The Pārśvanātha temple of this place is as old as 972 A.D. It had also a temple of Mahāvīra. Several Jain manuscripts were copied at this place and it is mentioned as a *tīrtha* in the 10th-century poem the *Satyapurīya Mahāvīra Utsāha*. For some other details on Āghāṭa, see K. C. Jain, *op. cit*., pp. 222 ff.

7. Agra :—From the days of Akbar, Agra became a centre of Jainism and by the end of the 17th century, it had as many as 48 Jina temples. This is known from a poem called *Argalapura Jinavandanā*—Argalapura being the Jain name for Agra. Hīravijaya visited this place in V.S. 1639 during Akbar's rule. See for details, *Bhārat ke Digambara Jaina Tīrtha*, I, pp. 58 ff; and *Tīrtha Darśan*, I, p. 131; and Nahar, *Jain Inscriptions*, I, Nos, 295, 307, 309, 310, 311, 322, 433 and 506; also *ibid*., II, Nos. 1442 ff.

8. Ahicchatra :—From very early times, Ahicchatra was a centre of Śvetāmbara Jainism. It is identical with the present-day Ramnagar in Bareilly district of U. P (see Cunningham *A.G I*, ed. S. N. Majumdar, pp. 412 ff); see also Law, *H.G.A.I*, pp. 63 f. Jinaprabha, the author of the *Vividhatīrthakalpa* (p. 14) has connected this place with Pārśvanātha, and as we have already seen, in our earlier volume (*supra*, pp. 93ff.) Pārśva temple of this place existed as early as the second century A.D. Jinaprabha gives a very vivid account of this place and mentions at least two Jina temples of Ahicchatra and other temples, dedicated to Hindu deities like Hari, Hara, Hiraṇyagarbha, Caṇḍikā etc. There is little doubt that as the late as the days of Jinaprabha, this place used to attract Jain pilgrims. The only Digambara work of antiquity to refer to this great

Jain *tīrtha* is the *Nirvāṇakāṇḍa*, written in the 12th century (see *Tīrthavandanasaṅgraha*, p. 37).

9. Ajāharā :—This particular *tīrtha* is associated with Pārśvanātha in Jinaprabha's celebrated work (p. 106), where we have the form *Ajjāhara*. It is situated in Junagarh district, and is near the Una Railway station. The earliest epigraph, from this place, is dated in V.S. 1042 (see *Jaina tīrthano itihāsa* by Jñānavijaya, Veraval, 1924). The Digambara Sumatisāgara, writing in the middle of the 16th century, mentions it in his *Tīrtha Jayamālā* (verse 12); see *Tīrthavandanasaṅgraha*, p. 56. It is also mentioned in the famous Rānakpur epigraph of Kumbha, dated V.S. 1496 (see *Prācīn Jain Lekha Saṅgraha*, II, p. 171). For more details, see *Tīrtha Darśan*, II, pp. 412 f.

10. Ajayameru :—Ajmer, the modern name of the ancient Ajayameru, as we have already seen, in one of the earlier chapters of the present volume, was associated with Jainism from the days of the early Cāhamāna kings. It was closely associated with the activities of the monks of the Kharatara *gaccha* (see *KB*, pp. 16, 19, 20, 24, 25, 33, 34, 44, 84, 91, 92). A temple of Pārśvanātha existed in this place in the days of Arṇorāja. There was also a temple of Mahāvīra at this town (see *Prācīn Jaina lekha saṅgraha*, II, No. 445). There was a temple, dedicated to Ādinātha, at this town (see *KB*, p. 84). For a detailed discussion, see Jain, K. C, *op. cit.*, pp. 304 ff.

1 . Ālabhiyā :—This old town was associated with the activities of both Buddha and Mahāvīra. It was probably situated to the east of Ayodhyā ; see *Prakrit Proper Names*, I, p. 90.

12. Amījharā :—It is dedicated to Pārśvanātha and it became a Jain *tīrtha* from roughly 1500 A.D. It is identified with modern Amjhara in Dhar district of M. ; P. see *Tīrtha Darśan*, II, p. 498.

13. Aṁkaleśvara :—This place had a Jain shrine called Cintāmaṇi Pārśvanātha in the 16th century. As we have

already seen, it was at this place that the *Yaśodharacarita* of Vādicandra was written in 1600 A.D. It is near Broach in Gujarat see Premi, *op.cit*, p. 388 and *Tīrthavandanasaṅgraha* pp. 118-19. Its earlier name was probably Alakeśvara (see *Bhaṭṭāraka Sampradāya*, p. 30 and footnote 9.

14. Aṇahilapura :—This town also had a number Jain temples from the days of Vanarāja.

15. Apāpā :—According to Jinaprabha, it was the earlier name of Pāvā, where Lord Mahāvīra breathed his last (see p. 25 and pp. 34 ff).

16. Ārāsāṇa :—This was a famous Śvetāmbara centre of pilgrimage in Gujarat and it is at present known as Kumbhāriyā. The temples of this place have yielded a number of important epigraphs of the mediaeval period. See Jinavijaya, *op.cit.*, II, Nos. 277 ff. ; and also the very valuable discussion in Gujarati entitled *Avalokana* pp. 165 ff in the same book (*Prācīn Jaina lekha Saṅgraha*, Vol. II). The earliest temple of this place was dedicated to Lord Neminātha. There are also temples of Mahāvīra, Pārśva, Śānti etc. The *KB* (p. 71) calls it a *mahātīrtha* (a great centre of pilgrimage).

17. Arbuda:—It was a great *tīrtha* from the 11th century, when in V.S. 1088, a temple, dedicated to Ṛshabha, was built by Vimala *daṇḍanāyaka* during the reign of Caulukya Bhīma I. The original image of Ṛshabha, according to Jinaprabha, was made of brass (p. 16). Two hundred years afterwards or in V.S. 1288, Tejaḥpāla constructed the Neminātha temple. Even this great temple-complex of Mount Abu was not spared by the Muslims and we are told, by the author of the *Vividhatīrthakalpa*, that it was repaired in Śaka 1243, corresponding to 1378 A.D. He also refers to the Mahāvīra *caitya* on the top of the mountain, built by he great Kumārapāla (see for details, pp. 15 f.). We have already discussed a few of the important epigraphs from this place. In the Sirohi district of Rajasthan, where Abu is situated, there are a number of smaller Jain *tīrthas* (for the

important epigraphs of this place, see Jinavijaya, *Prācīn Jaina lekha saṅgraha*, II, Nos. 64 ff).

18. Annigeri (Annigere) :—This was a famous Digambara centre of the Dharwar district in Karṇāṭaka. The earliest Jina temple of this place was built in 751 A.D. (see *supra*, Vol. I. pp. 180-81). The temple of this place was in charge of the monks of the Mūlasaṅgha and Balātkāragaṇa (see above, p. 104).

19. Arasibiḍi :—This was a well-known Digambara centre of the Bijapur district of Karṇāṭaka. It came into the limelight from the 11th century (see for details, *supra*, p. 97).

20. Āśāpallī :—This place is still known as Ashawul and it is almost the site of the present Ahmedabad in Gujarat. It came into the limelight in the days of the Caulukya Karṇa (1066—1092), as we learn from Merutuṅga (*PC*, p. 55). Several Jain manuscripts, dating from the 12th century (the earliest of such manuscripts was copied in V.S. 1191, see *Jainapustaka-praśasti-Saṅgraha*, p. 5), to the last quarter of the 13th century, were copied at this place. There is a reference to the Śrī-Vidyāmaṭha of this place in a manuscript of Hemacandra's *Vyākaraṇalaghuvṛtti* (see *ibid.*, p. 109). This place was destroyed by the Muslims.

21. Ashṭāpada :—This is generally identified with Kailash and according to the Jain tradition, Ṛshabha died on the summit of this mountain. However, it is doubtful whether this particular Jain *tīrtha* ever existed in reality (see also *Vividhatīrthakalpa*, p. 31).

22. Ayodhyā—This famous ancient town is represented as the birth-place of the five Tīrthaṅkaras, namely Ṛshabha, Ajita, Abhinandana, Sumati and Ananta. Jinaprabha saw a number of Jina temples at this town. Probably, the earliest temple of this town, was dedicated to the Tīrthaṅkara Suvrata, which has been mentioned in the *Paumacariyaṁ* (see 89.20). For further details, see also *Vividhatīrthakalpa*, pp. 24 f.

23. Ayyāvale (Aihole) :—This place in Bijapur district of Karṇāṭaka has supplied a very early Jain epigraph, dated 634 A.D., composed by the Digambara poet Ravikīrti (see for further details, *supra*, Vol. I, pp. 177 f.). This epigraph shows that in the first half of the 7th century, there was a Jinendra temple, built of stone at this place. Another epigraph, noticed in the present volume (p. 98), dated 1116 A.D., records the reconstruction of the same temple. As noted by Desai (*Jainism in South India* etc., p. 318), the merchants of this particular place were quite influential in South India.

24. Badli :—It is a place in Belgaum district of Karṇāṭaka and an epigraph, from this place, discloses the existence of a Digambara shrine, called Brahma Jinālaya, which was built by Mārasiṁha (see *Jainism in South India* etc., p. 118).

25. Badanāvara :—This is a place in Dhar district of M. P., and is known for the beautiful temple of Ādīśvara; see *Tīrtha Darśan*, pp. 506-07.

26. Bāhaḍameru :—It was a well-known centre of Jainism in Rajasthan. Its modern name is Barmer. The *KB* (p. 49) refers to the Ṛshabha temple of this town in connexion with the wanderings of Jineśvara II of the Kharatara *gaccha* in V.S. 1283. A temple of Mahāvīra existed here in V.S. 1327 (see *Jainapustaka-praśasti-saṅgraha*, p. 98). These references show that in the 13th century, Barmer was a Śvetāmbara centre and the temples dedicated to Ṛshabha and Mahāvīra were its principal shrines.

27. Baligrāma :—This was a famous Jain *tīrtha*, associated with the Tīrthaṅkara Śāntinātha (see above, pp. 108 f.), now known as Balgambe, which is in Shimoga district of Karṇāṭaka. As we have already seen (see p. 127), this temple of Śāntinātha was originally built by Jayasiṁha II (1015—1043) af the Western Cālukya dynasty. It was also a great centre of the Brāhmaṇical religion in the early mediaeval period, and there were temples, dedicated to Rudra,

Hari, and other gods. There was also a Buddhist temple at this town.

28. Bāndhavapura :—This was the Sanskrit name of the well-known Bandalike in the Shikarpur *taluk* of Shimoga district in Karṇāṭaka. As noted by us (see above, p. 113), this place was recognised as a *tīrtha*, as early as the 1st quarter of the 10th century A.D. The Śāntinātha temple of this town was well-known throughout Karṇāṭaka.

29. Baṅkāpura :—This great Jain *tīrtha* of Dharwar district of Karṇāṭaka, became a Jain centre from the 9th century A.D., as we learn from the *praśasti* of Guṇabhadra's *Uttarapurāṇa* (see *supra*, Vol. I, p. 306) written in Śaka 820, corresponding to 898 A.D. It was founded by Baṅkeyarasa, a *sāmanta* of the Rāshṭrakūṭa Amoghavarsha I, who ruled in the 9th century A.D. (see Premi, *op.cit*, p. 463 footnote 4). Jain inscriptions of later times also have been discovered from this place (see above, pp. 103 f.). Even in the seventeenth century, it was considered a flourishing Jain *tīrtha* by the Śvetāmbara Śīlavijaya, who visited the Jain *tīrthas* of South India in the 2nd half of that century (see Premi, *op cit*, p. 463).

30. Belgola :—Belgola, or more correctly Śravaṇa Belgola in Hassan district of Karṇāṭaka became a great Jain *tīrtha* from the post-Gupta period (see *supra*, Vol. I, pp. 185-86, 190-91, 194, 202, 206, 210, 317, 328, 333). One of the earliest Jain saints, connected with this place, was Prabhācandra (see *supra*, I, p. 194), who has been mentioned in an epigraph of *circa* 600 A D. One of the earliest temples of this place was dedicated to the Tīrthaṅkara Candraprabha or Candranātha (see above, Vol. I, pp. 184-85). Afterwards, several Jain shrines were built in this holy place (see above, pp. 127 ff.); among them we can mention Pārśvanātha temple, Bhāṇḍāri *basadi*, Nagara Jinālaya, the temple dedicated to 24 Tīrthaṅkaras etc. For a more detailed account of the temples of this place, see the revised edition (introduction) of *E.C*, II.

31. Belur :—This place in Hassan district of Karṇāṭaka was associated with Jainism from the early mediaeval period, and a few epigraphs also have been discovered from the ruined temples of this place (see above, pp. 122-23).

32. Bhadreśvara :—It is a well-known Śvetāmbara *tīrtha* of Cutch district of Gujarat, and was the birth-place of the great Jain tycoon Jagaḍu. The temple of Pārśvanātha of this place is well-known. In the *Jagaḍucarita* (canto VI), there is a reference to the Vīranātha shrine of this place, which was beautified by that merchant. The same work also gives in the same canto (VI), the very revealing information that Jagaḍu had constructed a mosque (apparently for the Muslims) at that town. The same work also discloses the fact that the Jain kings Kumārapala and his two predecessors Mūlarāja I and Karṇa had built tanks at this town. A separate Jina temple, containing the icons of all the 24 Tīrthaṅkaras, was also built by Jagaḍu. And lastly a *paushadhaśālā* was also erected by that merchant in the same place; see *Jainism in Gujarat* by C.B Sheth, pp. 155 f. In V.S. 1309, a manuscript of a particular Book of the *Uttarādhyayanasūtra* was copied at this town (see *Jainapustakapraśastisaṅgraha*, p. 125). See also *Tīrtha Darśan*, Vol. II, pp. 396 ff.

33. Bhāraṅgī :—This place of Shimoga district of Karṇāṭaka, was quite well-known for the temple of Pārśvanātha, which was built before 1415 A.D.; see *J.Ś.L S*, III, Nos. 610, 641 and 645; see also above, pp. 187 f.

34. Bhartṛpura :—This place in Mewar (Rajasthan) was a well-known Jain *tīrtha* from the 10th century A D. A temple of Ādinātha was built at this town by Rāṇā Bhartṛbhaṭa in the first half of the 10th century; see K. C. Jain, *Jainism in Rajasthan*, Sholapur, 1963, p. 29. A separate *gaccha* called the Bhartṛpurīya *gaccha* of the Śvetāmbaras, was named after this place; see *ibid.*, p. 66 and the *Jainapustakapraśastisaṅgraha*, Jinavijaya, p. 129. At present, it is known as Bhaṭvera. This particular *gaccha* originated in the 13th century.

35. Bhaṭkal :—This place in North Kanara district of Karṇāṭaka, was founded in the 15th century and was associated with the Digambara Jains, from the very beginning of its existence. We find references to several temples of this place in the epigraphs, discovered from this town. The shrines, dedicated to Pārśva, Mahāvīra are quite famous. Another temple, called the Ratnatraya *basadi*, dedicated to Aranātha, Mallinātha and Suvrata, was built in the 16th century ; see Desai, *op.cit.*, p. 395. We further learn from an epigraph, discovered at Biligi in the same district, that this town owed its existence to the saint Vijayakīrti II of the Mūlasaṅgha, Pustaka *gaccha* (see *J.Ś.L.S.* IV, No. 490).

36. Bhīmapallī :—It is a village, 10 miles South-west of Patan in Gujarat and was a well-known Jain centre from the last quarter of the 12th century. The temple of Mahāvīra, of this place, was celebrated throughout Gujarat and this *tīrtha* was closely associated with the activities of the monks of the Kharatara *gaccha*. See *K.B*, pp. 44, 50, 51, 56, 59-60, 62-64, 69-71, 73, 77-79, 87.

37. Bhinmāl :—This ancient place, situated in the present Jalore district of Rajasthan, was known by several names like Bhinnamāla, Śrīmāla etc. Its association with Jainism, goes back, according to a later day epigraph, dated 1276 A.D., to the days of Mahāvīra himself. It is, however, difficult to accept this statement of that epigraph. But, as noted by us, in the earlier volume of the present work (p. 153), as early as the days of the composition of the *Kuvalayamālā* (778 A.D.), it was considered a Jain centre of pilgrimage. Siddhasena mentions this place as a *tīrtha* in his *Sakalatīrthastotra* (see *G.O.S*, 76, p. 156). The Jain temple of this place is referred to by both Dhanapāla and Jinaprabha. Siddharshi's *guru* was associated with this *tīrtha*, apparently in the last quarter of the 9th century. Some of the other temples, dedicated to Śānti and Pārśva, also existed at this town. Its connexion with Jainism is also told in the

Śrīmāla-māhātmya, a work of the mediaeval period ; for further details, see K. C. Jain, *Ancient cities* etc., pp. 161 f. See also for a modern account of this ancient *tīrtha*, *Tīrtha Darśan*, I, pp. 294 ff. The temple of Sāntinātha, of this place, was reconsecrated by the great Hīravijaya in V.S. 1634 (see *ibid.*, p. 296).

38. Bhṛgukaccha :—This ancient port-city was associated with the Jain religion, probably from pre-Christian times. As early as the 2nd century A.D., two Buddhist monks were defeated in a debate by a Śvetāmbara monk called Jinadeva, at this town. This indirectly proves the association of the place with Jainism in the early centuries of the Christian era (see also *supra*, Vol. I, p. 99). In several works of quite early times, including the *Niryukti* and *Bhāshya* commentaries, Bhṛgukaccha, has been recognised as a *tīrtha* (see *ibid*, I, pp. 158 f.), and there are early references to the Śakunikā-vihāra of this place, which was dedicated to the Tīrthaṅkara Suvrata. As we have already noted in p. 287 of our earlier volume, the earliest datable reference to this temple, occurs in the 9th-century work of Jayasiṁha, entitled *Dharmopadeśamālā*. The great Jinaprabha also in his celebrated work, the *Vividhatīrthakalpa* (pp. 20 ff.), gives a short history of this *tīrtha*, which like many holy centres of India, was completely destroyed by the Muslim iconoclasts. There was another temple here, called the Mūlavasati (see *supra*, I, p. 159). For a modern account, see *Tīrtha Darśan*, II, pp. 498 f.

39. Bīligi :—This Jain centre of the North Kanara district of Karṇāṭaka, was associated with the Digambara religion from the 16th century, and it appears that the Ratnatraya *basadi* was the earliest Jina temple of this town. It was built, according to an epigraph, of that temple, in the early 16th century (see Desai, *op cit.*, pp. 128 ff.).

40. Bodhan :—It is situated in the Nizamabad district of modern Andhra Pradesh. The original Jina temple, of this place, was afterwards destroyed by the Muslims, and con-

verted into a mosque. A teacher called Municandra Siddhāntadeva, has been mentioned in a damaged Jain epigraph of the time of the Western Cālukya emperor Vikramāditya VI. This epigraph also mentions a Jina temple of this place ; see *Hyderabad Archaeological series*, No. 7 ; see also Desai, *op.cit.*, pp. 102-03. However, at present, there is practically no trace of Jainism at this place.

41. Campā :—This celebrated city of ancient India was intimately connected with the activities of the early Jain saints, including Lord Mahāvīra. The extensive ruins of this city are lying scattered near the modern town of Bhagalpur in Bihar. The 12th Tīrthaṅkara Vāsupūjya, according to the Jain canonical texts, was born in this city and also breathed his last here. Lord Mahāvīra also spent 3 years of his missionary life in Campā (see *supra*, Vol. I, p. 24). His meeting with Ajātaśatru also took place in this city (see *ibid.*, p. 247). Jinaprabha in his celebrated work the *Vividhatīrthakalpa* (pp. 65 f.), gives a brief yet authentic history of this town. It was here that the greatest and most original work on Jain philosophy, namely the *Daśavaikālika*, was composed by the Brahmin Śayyambhava. The pre-Buddhist shrine, dedicated to *yaksha* Pūrṇabhadra, existed according to the *Aupapātika* (see *supra*, Vol. I, p. 247) and the Vaishṇava *Harivaṁśa* (critical edition, I, 23. 34) in this city. This lovely city was afterwards destroyed, according to Jinaprabha, by the Bengal Sultan Shams-Ud-dīn in V.S. 1360, an information, which is not otherwise available. From quite early times, the Vāsupūjya temple of this place, was recognised as a celebrated shrine throughout India. Several Jina literary texts from the early period mention the Vāsupūjya temple-complex of this city. Jinasena II, the author of the *Harivaṁśa* (22.1 ff.), describes this temple-complex. He also refers (19.115) to the *mānastambha* of this great temple.

42. Candrapurī :—This is, according to the Jain tradition, the birth-place of the 8th Tīrthaṅkara Candraprabha,

It is a few miles from Vārāṇasī and has been identified with the place of the same name (also sometimes called Candramādhava). See *Vividhatīrthakalpa*, p. 74 ; and *Tīrthavandanasaṅgraha*, pp. 140-41.

43. Candravāḍa .—This is a place on the Yamunā near Firozabad in Agra district of U. P. It is sacred to Candraprabha. It has been claimed that the Jina temple of this Tīrthaṅkara was constructed in 996 A.D. See for details, *Tīrthavandanasaṅgraha*, p, 140.

44. Candrāvatī :—It is an ancient town near Abu, in Sirohi district of Rajasthan. Its association with Jainism dates from the 11th century. It was connected with the Tīrthaṅkara Candraprabha, as we learn from the *Viviahatīrthakalpa* (p. 85). Siddhasena, the author of the *Sakalatīrtha-stotra* (*G.O.S.*, 76, p. 156) includes it in his list of *tīrthas*. Later writers speak of a very large number of Jain temples of this place. According to the *Tīrthamālā*, written in 1443 A.D., there were 1800 Jina temples at this town, including the great temple of Ṛshabha (see for further details, Jain, K.C. *Ancient cities* etc., pp. 344 f.). This temple of Ṛshabha is mentioned as the Yugādideva *Prāsāda* is the *KB* (p. 87) ; see also, *supra* p. 51.

45. Candrikāvāṭa :—This place has been mentioned as the seat of a line of Digambara Jain teachers of the Sena *saṅgha*. According to Desai (*op.cit*, p. 136), this place is identical with the present-day Candakavaṭe in the Sindgi *tāluk* of the Bijapur district of Karṇāṭaka. This *tīrtha* contains a few Jain epigraphs, including one dated 1068 A.D. The earliest *guru* of the line, who had the seat, at this place, was Dharmasena, who founded a monastery at this place in the early 9th century. His disciple Kumārasena was a very influential monk, who afterwards left this *tīrtha* for Mulgund (see for further details on the monks of this line, *supra*, p. 103).

46. Cārūpa :—This place is situated in the Patan *tāluk* of Mahesāna district of Gujarat. It is well-known for the

temple of Pārśva (see *Viridhatīrthakalpa*, p. 106). The temples, dedicated to Ādinātha, Śānti and others were built afterwards. However, at present, no other temple, except that of Pārśva, exists in this place. Sumatisāgara, writing in the 16th century, mentions this particular *tīrtha*; see *Tīrthavandanasaṅgraha*, p. 56. It is under the control of the Śvetāmbaras; see *Tīrtha Darśan*, II, pp. 382 f.

47. Citrakūṭa :—This celebrated fort was also a great centre of Jainism from the 8th century A.D. The great Haribhadra was a native of Citrakūṭa (see *supra*, Vol. I, p. 157). Several other authors afterwards wrote their works at Citrakūṭa. It was intimately connected from the 11th century with the activities of the monks of the Kharatara *gaccha* (see *K B.*, pp. 10, 12-15, 19, 20, 49, 56, 69). The temples of Mahāvīra and Pārśva were the two earliest Jina temples of Chitor (see *supra*, p. 53). The Digambaras also had their temples at Chitor and in this connexion we learn about the erection of the two Digambara temples, namely those dedecated to Ādinātha and Candraprabha at this town (see above, p. 174). The *Kīrtistambha* is a Digambara monument. The Digambaras also had a separate Parśva temple at Citrakūṭa (see *Bhārat ke Digambara Jaina tīrtha*, IV, p. 96). There was a separate Digambara branch connected with Citrakūṭa (see *Bhaṭṭāraka Sampradāya*, No. 90); see for more discussion, *Tīrtha Darśan*, I, pp. 182 ff.

48. Cūlagiri :—This *tīrtha* is situated in the West Nimar (Khargon) district of M. P. It is famous for the great image of Ādinātha (84 feet). There is also a beautiful icon of Śāntinātha (13 feet); a few other temples also exist in this place. Several epigraphs of this place are known and the earliest among them is dated in V.S. 1223 (see *J.Ś.L.S.*, III, Nos. 370-71); see also *Tīrthavandanasaṅgraha*, pp. 142 f.

49. Dadhipadra :—This place in the Panch Mahāls area of Gujarat, was connected with Jainism, from at least the 12th century. A temple of Śāntinātha, of this place, is men-

tioned in the *Śāntināthacaritrapustaka-praśasti* (see Jinavijaya, *Jaina pustaka* etc., p. 7) dated V.S. 1227. Probably this temple is mentioned in another Jain manuscript of V.S. 1322 (see *ibid*, p. 35).

50. Dahīgaon :—This Digambara *tīrtha* has now a modern temple, dedicated to Mahāvīra, It is situated amidst old ruins in the Sholapur district of Mahārāshṭra ; see *Tīrtha Darśan*, II, pp. 546 f.

51. Darbhavatī :—This ancient Śvetāmbara *tīrtha*, situated in Vaḍodara (Baroda) district of Gujarat, is well-known for the two temples, dedicated to Pārśvanātha. It is recognised as a *tīrtha* (*Vividha dhārmika-virājamāna-Darbhāvatī-sthāna*) in a manuscript of Hemacandra's *Yogaśāstravṛtti*, written in V.S 1251 (see Jinavijaya, *op cit.*, pp. 23 f.). In an earlier Jain manuscript, dated V S. 1211, this place has been mentioned. It has also been mentioned in several other later manuscripts (see *ibid.*, pp. 107, 113, 131, 148). Even the Digambara writers like Jñānasāgara and Jayasāgara have mentioned the Pārśva temple-complex of this place, called by the name 'Loḍana-Pārśvānātha' (see *Tīrthavandana-saṅgraha*, p. 145). There are also epigraphic references to it ; see Jinavijaya, *Prācin-Jainalekha-saṅgraha*, II, Nos., 38, 39, 41, 43.

52. Daśapura :—This is identified with modern Mandasor in M P. and it was associated with Jainism, even from pre-Christian times. The Jain commentaries mention the Jivantasvāmin icon of this place and the Ācāryas of the first century A D., also frequently stayed at this town. The Niṇhava Goshṭhāmāhila started a schism at this town, 584 years after Lord Mahāvīra. Afterwards, Samantabhadra according to a later literary and epigraphic tradition, visited this old town ; see *Prakrit Proper Names*, I, pp. 461 f. ; see also *supra*, Vol. I, p 104 ; and for Samantabhadra's visit to this town, see Prabhācandra's *Kathākośa*, p. 13. According to the *Vividhatīrthakalpa* (p. 85) there was an old temple of Supārśvanātha at this town. That work (p. 70) also

mentions its association with the famous Śvetāmbara saint Āryarakshita.

53. Delavāḍā :—The Pārśva temple-complex of this place, situated in Junagarh district, was repaired in V.S. 1784. See *Tīrtha Darśan*, II, pp. 414 f.

54. Devagarh :—This great centre of Digambara Jainism in the newly-created Lalitpur district of U. P., probably sprang into the limelight in the Gupta period, although the earliest Jain epigraph, from this place, is dated in the Vikrama year 919 of the reign of Pratīhāra Bhoja (see *supra*, Vol. I, p. 167). In the 9th century, it was called Luacchāgira. Afterwards, it was given the name 'Kīrtigiri'. As we have already seen, this temple-complex was under the supervision of the monks of the Mūlasaṅgha and the Sarasvatī *gaccha* (see *ibid*, I, p. 167). A Candella epigraph also was discovered from this place (see above, p. 54). As we have already said, this place is surprisingly ignored in the Jain literature. For a fuller account of the temples of this place, see *Bhārat ke Digambara Jaina tīrtha*, I, pp. 179 ff.; and also the classic work of Klaus Bruhn, *The Jina Images of Deogarh*, Leiden, 1969.

55. Devagiri :—Devagiri or Daulatabad was also considered a Jain *tīrtha* and the great Jinaprabha wrote a section of his *Tīrthakalpa* at this town (see p. 44). At this place, a Jain work was copied in V.S. 1383 (see *Jainapustakapraśastisaṅgraha*, p. 136). Śrībhūshaṇa of the Kāshṭhā Saṅgha, Nandītaṭa *gaccha* composed his *Pārśvanātha Purāṇa* in V.S. 1654 in the Pārśva temple of Devagiri (see *Bhaṭṭāraka Sampradāya*, No. 709) Elsewhere Devagiri has been called a *mahāsthāna* (see *ibid.*, No. 644).

56. Devakulapāṭaka :—This *tīrtha* is in the Udaipur district of Rajasthan and is known for its Ādinātha temple, which has one of the finest icons of Ṛshabhanātha of Rajasthan. It is repeatedly mentioned in the *Somasaubhāgyakāvya* (see *Tīrtha Darśan*, I, pp. 202 f.). The *Śrīdharacarita* of Māṇikyasundara was written in V.S. 1463, at this town (see

J.S.B.I., VI, p. 516). Several epigraphs, from this place, are known and, one of them, dated V.S. 1381, refers to the Śāntinātha temple of this place (see Nahar, *Jain Inscriptions*, II, No. 1958). For other epigraphs, see *ibid*, II, Nos. 1961 ff. There is little doubt that it was once a great Śvetāmbara centre.

57. Devapattana :—It was a great Jain centre from quite early times. It is also known as Prabhāsa Pāṭana (Junagarh district, Gujarat). The world-famous Śaiva temple of Somanātha was destroyed by the Muslims in the early 11th century. However, the Candraprabha temple of this place, according to Jinaprabha, was founded here after the destruction of Valabhī in V.S. 845 (see p. 85 of the *Vividhatīrthakalpa*). Merutuṅga in his *PC* (p. 109) also has mentioned this *tīrtha*. Elsewere Jinaprabha has also referred to the Pārśva temple of this plase (p. 106). Even Hemacandra and Kumārapāla showed their respect for this great *tīrtha* ; see for a modern account, *Tīrtha Darśan*, II, pp. 407 ff.

58. Dhārā :—This celebrated capital of the Paramāras, was associated with Jainism from the very beginning of its existence. As early as V.S. 990 or 933 A.D., there existed a temple, dedicated to Pārśvanātha at Dhārā. This is disclosed by the *Darśanasāra* of Devasena, which was written in that shrine of this town in 933 A.D. (see *supra*, Vol. I, pp. 163 f). This temple of Pārśva at Dhārā has also been mentioned by the Digambara poet Madanakīrti, who flourished in the beginning of the 13th century, in his *Śāsanacatustriṁśikā* (see *Tīrthavandanasaṅgraha*, p. 31). This proves that this particular Digambara temple, of this place, survived at least for four centuries, probably till the destruction of this great town, by the Muslims. The *KB* (p. 44) mentions the Śvetāmbara temple of Śāntinātha, of this town, in conexion with the activities of the Kharatara Jinapatisūri in V.S. 1254. A third Jina temple of this town, namely the Jinavara *vihāra*, has been mentioned by Nayanandin, the author of the *Sudarśanacarita*, which was composed in 1043

A.D. (see P. Bhatia, *The Paramāras*, New Delhi, 1970, p. 267). See also *supra*, pp. 57 ff. As noted by us, several Jain works, were written at Dhārā, between 900 and 1300 A.D. The philosophers and writers, belonging to both the sects, were honoured by the Paramāra kings.

59. Dhārāśiva.—The great Dhārāśiva *tīrtha* is only 3 miles from the town of Osmānābād in Mahārāshṭra. It has a few very old Pārśva icons, some which were probably fashioned in the pre-Gupta period. The history of this *tīrtha* has been given both in Harisheṇa's *Bṛhatkathākośa* (story No. 56) and the *Karakaṇḍacariyu* of Kanakāmara (Books IV and V). And there is little doubt that the famous caves of Dhārāśiva, which were near the city of Terāpura, were quite well-known in the early mediaeval period. For more details on these caves of Dhārāśiva, see the learned Introduction in Hindi and English by H. L. Jain to his edition of *Karakaṇḍacariyu* (2nd edition, Delhi, 1964).

60. Dhavalakkapura :—The present name of this ancient town is Dholkā (Ahmedabad district, Gujarat) and it has still a few Jina temples, including the great Kalikuṇḍa Pārśvanātha shrine. The *Purātanaprabandhasaṅgraha* (p. 26) mentions the Sīmandharasvāmin temple of this town, built by the merchant called Ūdā. It was popularly known as Ūdāvasati and it was consecrated by Devācārya in the first quarter of the 12th century. This work also refers to the temple of Pārśva of this town and associates him with the celebrated saint Abhayadeva, the author of the Aṅga commentaries (p. 95). This town was closely associated with the religious activities of the two great Jain ministers, namely Vastupāla and Tejaḥpāla. In V.S. 1372, the *Puṇḍarīkacarita* of Kamalaprabhasūri was written at this town. (see *J.S.B.I.*, VI, p. 182). For the Pārśva temple of this town, see also *Prabhāvakacarita*, p. 165.

61. Dhuleva :—The famous Ṛshabhadeva temple of this place, situated in the Udaipur district, is popularly known as the Keśariyāji temple. The earliest known epigraph, from

this place, is dated in V.S. 1431, corresponding to 1373 A.D. For some other Digambara records, from this temple, see *Bhārat ke Digambara Jaina tīrtha*, IV, pp. 110 ff. It was under the supervision of the monks of the Kāshṭhā Saṅgha.

62. Dīva :—This *tīrtha*, sacred to Pārśvanātha, is situated in Junagarh district of Gujarat; see *Tīrtha Darśan*, II, pp. 410 f.

63. Diyāṇā :—This place in the Sirohi district, is famous for the old Jina temple, dedicated to Jīvitasvāmī Mahāvīra. It was known as Nāṇā in ancient times, and the relevant epigraphs, discovered from this place, prove that as early as the 10th century A.D., there was a temple, dedicated to Mahāvīra, in this place. Numerous other epigraphs have also been discovered from the same *tīrtha*; see in this connexion, Jain, K.C, *op.cit.*, pp. 415 ff.; and Nahar, *Jain Inscriptions*, I, Nos, 885 ff.; see also *Tīrtha Darśan*, Vol. I, pp. 268 f.

64. Droṇagiri :—Droṇagiri is generally identified with a small hill near the village Droṇagiri in the Chhatarpur district of M. P. It has the temple of Ādīśvara and also a few other shrines; see for details, *Tīrtha Darśan*, II, p. 522; and *Tīrthavandanasaṅgraha*, p. 150. For a more detailed treatment, see *Bhārat ke Digambara Jaina tīrtha*, III, pp. 150 ff. The earliest temple, dedicated to Ādinātha, has an epigraph of V.S. 1549.

65. Ḍūṅgarapura :—This place, in the district of the same name, in Rajasthan, as we have already seen, was a centre of both the Śvetāmbara and the Digambara Jains, from the 14th century (see above, pp. 173 f.). The Pārśva temple, of this town, belonged to the Śvetāmbaras and the Ādinātha temple of this place, was under the supervision of the Digambaras.

66. Dvārasamudra :—This place is also called Dorasamudra and is situated in the Hassan district of Karṇāṭaka. The Puṇisa Jinālaya of this place, was built in the 11th century and was probably the earliest Jain shrine of Dvāra-

samudra. It was dedicated to Pārśvanātha (see above, p. 123). Another temple, built by Boppa, the son of the famous Gaṅgarāja, the Jain general of Vishṇuvardhana, was given the name Vijaya-Pārśva Jinālaya. There was another temple, dedicated to Śāntinātha, at this place (see for further details, *supra*, p. 124).

67. Elūra :—This name stands for Ellora in Mahārāshṭra, where we have Jain cave-temples along with those of the Brahmins and the Buddhists. Some of the caves were excavated in the post-Gupta period, and we have an epigraph from this place, which refers to the erection of a Pārśva temple in 1235 A.D. (see *J.Ś.L.S.*, III, No. 481). This place has been mentioned both by Jñānasāgara and Sumatisāgara (see *Tīrthavandanasaṅgraha*, p. 125). For further details, see *Bhārat ke Digambara Jain Tīrtha*, IV, pp. 259 ff.

68. Erambarage :—This was the old name of Yalbargi in the Raichur district of Karṇāṭaka. It was also known as Erambarapuram. There was a temple of Pārśvanātha at this place. Some other Jain shrines of this town, are also known; it was once a flourishing Jain centre (see Desai, *op.cit*, pp. 207 f., 220 etc.). See also above, p. 95.

69. Eraṁḍavela :—It is situated in Jalgaon district of Mahārāshṭra. We know of two Digambara temples of this place, dedicated respectively to Neminātha and Dharmanātha ; (see *Tīrthavaṅdanasaṅgraha*, p. 125.

70. Gabbūr :—This is a place in the Raichur district of Karṇāṭaka, and had a Jina temple called Nagara-Jinālaya or Brahma Jinālaya in the 12th century ; see Desai, *op.cit.*, p. 394.

71. Gajapaṁtha :—This place is in the Nasik district of Mahārāshṭra. It is mentioned by several authorities, including Guṇabhadra, Asaga (10th century), Sumati, Jayasāgara and others. Asaga in his *Śāntināthacarita* clearly refers to it, as situated near Nāsika ; see *Tīrthavandanasaṅgraha*, pp. 137 f.

72. Gandhāratīrtha :—This Jain *tīrtha* on the sea-coast

in Broach (Bharūch) district of Gujarat, came into the limelight only during the days of the great Hīravijaya, in the 16th century. It has the temples of both Pārśva and Mahāvīra, and also an interesting image of Hīravijaya himself; see in this connexion, the long and interesting epigraph, (No. 450 in Jinavijaya's *Prācīn Lekha Saṅgraha*, Vol. II) dated 1587 A.D. The icon of Pārśva was consecrated by Vijayasenasūri, the most important disciple of Hīravijaya. The Digambaras also had a temple, dedicated to Ādinātha, at this place (see *Bhaṭṭāraka Sampradāya*, No. 484).

73. Gayā :—Jñānasāgara, the Digambara writer, who flourished in the 16th century (see *Bhaṭṭāraka Sampradāya*, p. 295), in his *Sarvatīrthavandanā* associates Gayā (of Magadha) with Akalaṅka, and mentions that the latter had erected the temples of Sambhava, Nemi and Supārśva at that town ; (see *Tīrthavandanasaṅgraha*, pp. 77, 138.

74. Gerasoppe :—This place in North Kanara (Uttar Kannad) district of Karṇāṭaka, was associated with Jainism, at least from Śaka 1300, corresponding to 1378 A.D., the date of the earliest dated Jain epigraph from this town (see *J.Ś L S.*, IV, No, 397). The epigraphs, found from this town, disclose the existence of several Jain temples, the earliest of which was probably the temple of Anantanātha, which was built by a rich woman, called Rāmakka (see *M.A.R.*, 1928, p. 97 ; *J.Ś L S.*, IV, No. 400), before 1392 A.D. Others epigraphs refer to the temples of Pārśvanātha (1421 A.D.), Neminātha (15th century), Vardhamāna etc. of that town. According to a somewhat later epigraph (1560 A.D.—*J.Ś.L.S.*, No. 674), the Anantanātha temple was actually built by Rāmakka's husband Yojana Seṭṭi. The same epigraph also mentions the temple of Neminātha of Gerasoppe. We learn from that epigraph that another name of Gerasoppe was Kshemapura (for further details, see Saletore, Mediaeval Jainism, pp. 340 ff.). Viśvabhūshaṇa of the Balātkāra *gaṇa*, who flourished in the 3rd quarter of the 17th century, has mentioned the temple of Pārśva (called by

the name 'Vāmāsuta') of this place and the earlier writer Jñānasāgara has also described the three Pārśva temples of this place (see *Tīrthavandanasaṅgraha*, pp. 70, 93). There is therefore little doubt that this town was intimately associated with Jainism from the 14th century.

75. Ghoghā :—It is situated in Bhavnagar district of Gujarat, near the sea-shore, and is well-known for the temple of Pārśvanātha. A copy of the *Neminăthacarita* was written in V.S. 1512, at this town. It is again mentioned in an image inscription V.S. 1513 (see *Bhaṭṭāraka Sampradāya*, Nos. 251, 429). Probably the Pārśvanātha temple of this place, is referred to by the term 'Ghoghāmandira' in a literary record of V.S. 1575 (see *ibid*, No. 469). See for a modern account, *Tīrtha Darśan*, II, pp. 422 f.

76. Ghoṭārsī :—This place is situated near Pratāpgarh in Rajasthan and the existence of a Pārśvanātha temple, at this place, is proved by a fragmentary 10th-century epigraph, discovered from the ruins of this place (see K.C. Jain, *Ancient Cities of Rajasthan* etc., p. 413).

77. Giripura :—It is identical with Ḍūṅgarapura (No. 64) ; it is mentioned in the *praśasti* of the *Candanācarita* of Śubhacandra (see *Jaina-grantha-praśasti-saṅgraha*, I, p. 53.

78. Gobbūr :—See No. 69.

79. Goḍi :—It has a temple of Pārśvanātha belonging to the Śvetāmbaras. It is situated in Sirohi district of Rajasthan. An epigraph, of V.S. 1245, has been found from this temple-complex ; see *Tīrtha Darśan*, I, pp. 250 f. ; and *Tīrthavandanasaṅgraha*, p. 139. It is also known by the name 'Gohilī'.

80. Gopācala :—This place is identical with the famous town of Gwalior and as we have already noted, it was a celebrated centre of Jainism in the mediaeval period. According to a Śvetāmbara tradition, recorded in the *Prabhāvakacarita* (p. 84) and the *Prabandhakośa* (p. 29), the 8th century Jain savant Bappabhaṭṭi built a Mahāvīra temple at this place. However, most of the epigraphs,

discovered from Gopigiri, belong to the Digambaras (see *supra*, pp. 176 ff.). Almost all the kings of the Tomara dynasty of Gwalior actively supported the Digambara saints and literary luminaries, including that great Apabhraṁśa poet Raidhū.

81. Guḍivāḍā :—It is in Krishna district of Andhra Pradesh and has a mediaeval temple of Pārśvanātha ; see *Tīrtha Darśan*, II, pp. 558 f.

82. Hāḍuvaḷḷi :—It was also known as Saṅgītapura and is now situated in North Kanara district of Karṇāṭaka. The present name is Haḍoli The rulers of this area were champions of the Jain faith and there was a pontifical seat of the Digambaras, which started from the middle of the 15th century (see Desai, *op cit.*, pp. 125 ff.) ; see also *Tīrthavandanasaṅgraha*, p. 186.

83. Hale Sorab :—This place, which has yielded a few epigraphs of the 14th century, is in Shimoga district of Karṇāṭaka (see *J Ś.L.S*, III, Nos., 593, 603, 838).

84. Halsi :—This place is in the present Belgaum district of Karṇāṭaka and was known by the name Palāśikā in the days of the early Kadambas ; as early as the 4th century, there was a Jina temple at this place ; see *supra*, I, pp. 139 ff.

85. Hantūru :—It is situated in Chikmagalur district of Karṇāṭaka and had a very large Jain temple-complex in the 12th century ; see for further details, *supra*, p. 119.

86. Hassan :—This place is the headquarters of the same name, in Karṇāṭaka. The name of the Pārśvanātha temple of this place has been mentioned by the 17th century Digambara writer, Viśvabhūshaṇa (see *Tīrthavandanasaṅgraha*, p. 94).

87. Hastagiri :—This is a *tīrtha* connected with Ādinātha. It is situated near Śatruñjaya. See *Tīrtha Darśan*, II, pp. 426-27.

88. Hastikuṇḍī :—This ancient Śvetāmbara Jain centre is situated in the modern Pālī district of Rajasthan. As early

as the first quarter of the 10th century, a Ṛshabha temple was built in this place (see *supra*, I, p. 155). Afterwards a temple of Mahāvīra was built in this place (see above, p. 50). See for a modern account, *Tīrtha Darśan*, I, pp. 220 f. It is recognised as *tīrtha* by the later Śvetāmbara writers. A separate *gaccha*, called Hastikuṇḍīya *gaccha*, was started by Vāsudevācārya in the 10th century ; see for further details, Jain, *Ancient Cities and Towns* etc., pp. 270 ff.

89. Hastināpura :—This ancient city, according to the Jain tradition, was the birth-place of the Tīrthaṅkaras like Śāntinātha, Kunthu and Aranātha. However, no early Jain epigraph has been discovered from this place. The earliest epigraph, incised on a Digambara icon of Śāntinātha is dated V.S. 1237, corresponding to 1180 A.D. (see *J.Ś.L.S.*, V, p. 50). However, the name of Hastināpura does not occur in this epigraph. It appears from the *Vividhatīrthakalpa* (p. 96) that this place was practically rediscovered by that great Jain saint Jinaprabha and the shrines of Śānti, Kunthu, Aranātha and Mallinātha (p. 27) were built in his time. The earlier Jain writers had practically no idea about the exact location of Hastināpura. It is interesting to note that even in Jinaprabha's time (early 14th century), the town stood on the bank of the river Bhāgīrathī (see p. 27).

90. Haṭṭana :—This place in Tumkur district of Karṇāṭaka, had a Jain shrine called Nakhara Jinālaya (see *J.Ś.L.S.*, II, No. 218) ; see also *supra*, p. 120.

91. Hattiyamattūra :—This is a place in Dharwar district of Karṇāṭaka. It had a Jina temple during the days of the Yādavas ; see *J.Ś.L.S.*, V, Nos. 340-41.

92. Hemāvatī :—It is in Anantapur district of Andhra Pradesh. It was once the capital of the Nolamba Pallavas and a damaged epigraph from this place (ancient Henjeru), of the 9th century, mentions a local Jain temple. See Desai, *op.cit.*, pp. 157, 162.

93. Heragū :—This place in Hassan district of Karṇāṭaka

had once a great Jain temple-complex, dedicated to Pārśvanātha (see *J.Ś.L.S*, III, No. 339). And for further details, see *supra*, p. 125.

94. Hire-Abli :—This place in Shimoga district of Karṇāṭaka has yielded a very large number of epigraphs. There was a famous temple of Pārśvanātha in this place; see for further details, *supra*, pp. 115, 187.

95. Hogekeri :—It is in Shimoga district of Karṇāṭaka and its former name was Vogeyakera. It had a well-known Pārśva temple, from which a few epigraphs of the 15th century, have been discovered; see *J Ś.L.S.*, III, Nos. 654-55, 658.

96. Honwāḍ :—This place in Bijapur district of Karṇāṭaka, was formerly known as Ponnavāḍa. A great temple of Śāntinātha, called Tribhuvanatilaka, existed in this place, as early as the 11th century. There were two other shrines, dedicated to Pārśva and Supārśva respectively at this place; for further details see Desai, *op.cit.*, p. 106; and *J.Ś.L.S*, II, No. 185.

97. Hosahollu :—It is in Mandya district of Karṇāṭaka and it had once a very large Jain temple-complex called Trikūṭa Jinālaya, in the early 12th century; see *J Ś.L S*, II, No. 284.

98. Humcha :—This great Jain centre of Shimoga district of Karṇāṭaka, has yielded a very large number of important Jain epigraphs (see above pp. 110 ff.). The earliest Jain temple of this place was built in the 9th century; the ancient name of Humcha was Pomburca Epigraphs of this place, mention Pāliyakka temple, Paṭṭana-svāmi temple, Nokkiyabbe temple, Urvītilaka temple and some other temples. As late as the 17th century, it was considered a *tīrtha*, as we have its name in the list of Jain *tīrthas* of South India, given by the Śvetāmbara Śīlavijaya of the Tapā *gaccha* (see Premi, *op cit*, p. 463); for a modern account of the ancient Pārśva and Padmāvatī temples of this place; see *Tīrtha Darśan*, II, pp. 566 f.; see also *Tīrthavandanasaṅgraha*, p. 159;

and the introduction in Hindi in *J.Ś.L.S*, III, pp. 161 f. The Digambara writers like Jñānasāgara, Viśvabhūshaṇa, Jinasāgara and Topakavi have mentioned this *tīrtha*. As already noted by us, some of the surviving temples of this place are important for the historians of the Indian Architecture; see in this connexion, *Aspects of Jain Art and Architecture* (ed. Shah), pp. 185 ff.

99. Idar :—This Jain centre is situated in the present Sābar Kāntha district of Gujarat. It was also known as Ilādurga, Ilāpadra etc. It was an old *tīrtha*, being associated with Śāntinātha. Jinapati in his *Tīrthamālā* mentions a temple of Ādīśvara, which was built by Kumārapāla in this place. We have also an *Iḍaranāyaka-Ṛshabhadevastavana* by Munisundara and another *Ilādurga-Ṛshabha-Jinastotra* by Somasundarasūri (see *Tīrtha Darśan*, II, p. 364, and *Jinaratnakośa*, p. 40). The Digambaras also had a separate pontifical seat at this place, see *Bhaṭṭāraka Sampradāya*, pp. 136 ff. The *Palyavidhānakathā* of Digambara Brahma Srutasāgara was written during the reign of Bhānu of Idar; see *Jaina-granthapraśasti-saṅgraha*, p. 219.

100. Iṅgaleśvara :—It is situated in Bijapur district of Karṇāṭaka, and it was a stronghold of the Digambara Jains and the sect Iṅgaleśvara *bali* belonging to the Mūlasangha and Pustaka *gaccha*, was evidently associated with this place. Several epigraphs of this place, are known (see Desai, *op.cit*, p. 392 and footnotes 1-2). There was a temple called Tīrthada *basadi* at this place (see *A.R. South Indian Ep.*, 1929-30, App. E, No. 70). The earliest epigraph of this village is dated in the Śaka year 1117, corresponding to 1189 A.D. (see *J.Ś.L.S*, IV, No. 283). For some other epigraphs, see *ibid.*, IV, Nos. 599-602. The monks of this particular *bali* were known throughout Karṇāṭaka.

101. Ingalgi :—This old place, associated with Jainism, is situated in Gulbarga district of Karṇāṭaka, and the earliest epigraph from this place is dated 1094 A.D. (see above p. 89). The Mahumāṇikyadeva temple (probably Mahāvīra)

of this place, was built, according to this epigraph, in that year, by Jākaladevī, a prominent queen of the emperor Vikramāditya VI. See Desai, *op.cit.*, p. 190. The earlier name of this place was Inguṇige. See also *J.Ś.L.S*, V, No. 58.

102. Indrapura :—This place was apparently in Rajasthan, and there was an old temple of Śāntinātha, at this place, in the 12th century (see *KB*, p. 20). It was visited by the Kharatara saint Jinacandra II in V.S. 1221.

103. Jahānāvāda :—This is identified with modern New Delhi. A poem called *Ajitapurāṇa* by Aruṇamaṇi, of the Māthura *gaccha*, was composed in the Pārśvanātha temple of this town, during the rule of Avaraṅgaśāha in V.S. 1716. Avaraṅgaśāha is no other than Aurangazeb, the Mughal emperor. See *Jaina-grantha-praśasti-saṅgraha*, p. 99.

104. Jahāṅgīrapura :—This place is identified with modern Sultanganj in Bihar and is mentioned by Jñānasāgara (16th century). The Jina temple, of this place, was built, according to that authority, by one Kīrtimalla, and it was also known as Laghu-Kailāsa (see *Tīrthavandanasaṅgraha*, p. 77), see also *Prācīn Tīrthamālāsaṅgraha*, I, p. 81 ; and *Jaina tīrthano itihāsa* by Nyāyavijaya, Ahmedabad.

105. Jaisalmer :—This great Jain centre in the district, of the same name in Rajasthan, still has a large number of magnificent Śvetāmbara temples, which have not only yielded numerous important epigraphs, but also have a few great libraries. As noted by us, the earliest reference, to this place, is found in connexion with the activities of the Kharatara Jinapati in V.S. 1244. There is little doubt that even in the later part of the 12th century, there was a Jain community at Jesalameru, which is the earlier name of Jaisalmer (see above, p. 170). The earliest temple of this place was dedicated to Pārśvanātha, which was constructed before 1218 A.D. The *KB* records that on numerous occasions, prominent Kharatara saints visited this place and participated in the consecration ceremonies of the Jina

icons (see pp. 34, 52, 58, 61, 63, 81, 86, 93, 94). Afterwards, the temple of Sambhavanātha was built in 1437 A.D. Some other temples of Jaisalmer were also built afterwards; see in this connexion, Jain, *Ancient Cities* etc., pp. 371 ff; and P. C. Nahar, *Jain Inscriptions*, III, *Introd.*, pp. 14 ff. The temples of Śāntinātha, Candraprabha, Śītalanātha, Ṛshabhanātha, Mahāvīra were built in the 15th century. See *Tīrtha Darśan*, Vol. I, pp. 160ff. The epigraphs of this place have been edited by Nahar in his third volume of *Jain Inscriptions* and by Nahata in his *Bikaner Inscriptions*, Nos. 2618-2875.

106. Jākhoḍā :—This place in situated in the Pāli district of Rajasthan, and is well-known for the temple of Śāntinātha, which was installed in the 14th century; see *Tīrtha Darśan*, I, pp. 224f. It is also mentioned in the *Tīrthamālā* of the poet Megha, composed in the early 15th century.

107. Jamaṇapura :—This place in Mahesāna district of Gujarat, has the Śvetāmbara temple of Candraprabha. The Jāmaṇakīya *gaccha* originated at this place and is mentioned in a metal icon of V.S. 1285; see *Tīrtha Darśan*, II, pp. 348f.

108. Jāṅgalū :—It is a place in Bikaner district of Rajasthan. It was known in the 12th century as Jāṅgalakūpadurga, as we learn from a Jain inscription of V.S. 1176. This inscription mentions the Mahāvīra temple of this place and further records the installation of an image of Śāntinātha in that temple (see Nahata, *Bikaner Jainalekhasaṅgraha*, No. 1543). This place was also known as Ajayapura, as we learn from another Jain inscription, recording the installation of an image of Mahāvīra, of the same date (*ibid.*, No. 21).

109. Jāvālipura :—This was a very important place connected with Jainism from quite early times. As noted by us, in the earlier volume of the present work, Jāvālipura had a number of Jain shrines in the 8th century, including the temple of Ṛshabhadeva, in which the *Kuvalayamālā* of

Udyotana was composed, in the Śaka year 700, corresponding to 779 A.D. Apparently that temple was built before this date, and the author also mentions other Jina temples of that town (see *supra*, I, p. 153). Afterwards, the Pārśvanātha temple on the Svarṇagiri hill near this town was built by the great Caulukya Jain sovereign Kumārapāla (see Jinavijaya, *Prācīn Jainalekhasaṅgraha*, II, No. 352) in V.S. 1221. The *maṇḍapa* of the Ādinātha temple was built in V.S. 1239. There were several other important Jain temples at this town; see in this connexion, Jain, *Ancient Cities* etc., pp. 188ff. This place was also very intimately connected with the activities of the monks of the Kharatara *gaccha* (see *KB*, 6, 44, 47-52, 54, 55, 58-61, 62, 65, 73, 77, 79, 80). The *KB* (p.51) mentions a temple of Śāntinātha, situated on Svarṇagiri of this town. Elsewhere (*KB*, pp. 54, 55, 59) we are told of the Candraprabha temple of this place, which was also very closely associated with the monks of this *gaccha*. A second temple of Mahāvīra of this place, called Candanavihāra is mentioned in two Jain epigraphs, from this place (see Jinavijaya, *op cit.*, Nos. 362-63). The *KB* (p. 64) also mentions the destruction of Jāvālipura by the Muslims, which took place before V.S. 1371. However, we have Jain epigraphs, from this place, even of the 17th century; see Jinavijya, *op.cit.*, Nos. 355-359.

110. Jinagiri:—This ancient Jain *tīrtha* of Tamil Nadu, is situated in South Arcot district. It was known by several names like Uccandavālamalai, Vaḍapāli, Varatirumalai, Tirumetrisai, Nārapattiraṇḍu, Perumapalli etc. Several Tamil epigraphs from this place, are known. It was the home of Vīranandi of Nandisaṅgha. The monks of this place, afterwards popularised Jainism in other places of Tamil Nadu. The main icon of the present temple is that of Pārśvanātha (see *Tīrtha Darśan*, II, pp. 580 f).

111. Jina-Kāñcī:—This is another celebrated Jain *tīrtha* of Tamil Nadu, near Kāñcī in the district of the same

name (the present name of this district has been changed to Chengalpattu, apparently to satisfy Tamil chauvinism). Its history goes back to the days of the Pallavas; see the Introduction to A. Chakravarti's *Jain Literature in Tamil* (revised edition, New Delhi, 1970), pp. X ff. The presiding deity of the *tīrtha* is Vardhamāna, and some 17 epigraphs, ranging from the 12th century to the 16th have been found from this temple-complex. Several inscriptions belong to the reign of the Cola kings like Kulottuṅga I, Vikrama Cola etc. Four epigraphs, of the time of the Vijayanagara kings, like Bukka II and Kṛshṇadeva are also known. There is little doubt that it was the greatest Jain centre of Tamil Nadu from early times to the modern period. It was also known as Trailokyavallabha temple. There is also a temple of Candraprabha near the main temple of Vardhamāna (see *Tīrtha Darśan*, II, pp. 591f; see also Desai, *op.cit.*, pp. 34 f). For the inscriptions, of this place, see *E I*, 7, pp. 115ff.

112. Jīrāpallī :—This old *tīrtha* is situated in Sirohi district of Rajasthan and is also known by the name Jīrāvalā Pārśvanātha. From quite early times, the temple of this place, was known throughout the Jain world. Velankar lists some six works eulogising the main shrine of this *tīrtha* (*Jinaratnakośa*, p. 14). Strangely enough, however, Jinaprabha has ignored this great *tīrtha* in his *Vividhatīrthakalpa*. The *KB* (pp. 86-87) has mentioned the Pārśva temple-complex of this place, twice in connexion with the activities of the Kharatara *ācārya* Jinapadmasūri in V S. 1393. We also have references to the monks of the Jīrāpallī-*gaccha* who flourished after V.S. 1400. The earliest known inscription (P. C. Nahar, *op.cit.*, II, No. 10-9), mentioning this *gaccha*, is dated in V.S. 1406; see also Jain, *Ancient Cities* etc., pp. 427 ff. This temple, like many other temples of Rajasthan and Gujarat, was destroyed by the Muslims, and afterwards a new *mūlanāyaka*, namely Neminātha, emerged as the principal deity of this ancient temple complex.

113. Jirṇadurga :—This is identical with Junagarh in Gujarat, and was a well-known Jain centre from the 16th century. A Jain manuscript, was copied at this place, in V.S. 1626, corresponding to 1568 A.D.; see A. M. Shah, *Śrī-Praśasti-saṅgraha*, No. 469; A temple of Nemīśvara (Neminātha) of this place is mentioned in a manuscript of V.S. 1778 (*ibid.*, No. 1144).

114. Jhāḍoli :—It is a *tīrtha* situated in Sirohi district of Rajasthan and is well-known for its Ādīśvara temple. We have epigraphs, in this temple from the 12th century and originally the *mūlanāyaka* of this temple was Mahāvīra. Probably there was a smaller temple of Śāntinātha in this big temple-complex, as we have reference in Megha's *Tīrthamālā* to that temple, situated at this place. See *Tīrtha Darśan*, I, pp. 276f.

115. Jhagaḍiyā :—It is situated in Bharuch (Broach) district of Gujarat and the icons of this village were dug out only a century ago from a place near it. The local king then erected a new temple, and according to an inscribed image, all the icons were fashioned in V.S. 1200. The *mūlanāyaka* of this temple is Lord Ādinātha; see *Tīrtha Darśan*, II, pp. 470f.

116. Jhālrāpāṭan :—It is another name of the ancient Candrāvatī, a town famous for the great Śāntinātha temple. The *KB* (p. 87) mentions the Yugādideva temple of this place; see for details, Jain, *Ancient Cities* etc., pp. 134 ff; see also *Bhārat ke Digambara Jaina tīrtha*, IV, pp. 34 ff.

117. Jhunjhunu :—This place is mentioned in two Digambara literary records of the 15th century, as a town full of Jina temples; see *Bhaṭṭāraka Sampradāya*, Nos. 253-54.

118. Kācholi :—This *tīrtha*, sacred to Pārśvanātha, was known as Kaculika in early times and has an epigraph of V.S. 1343, which proves that it existed before 1300 A.D. It is situated in Sirohi district of Rajasthan. See *Tirtha Darśan*, I, pp. 288 f.

119. Kāḍakol :—This was a *tīrtha* in Dharwar district of Karṇāṭaka and has yielded a number of epigraphs which prove that it existed as a Jain sacred place, before the 13th century; see Desai, *op.cit.*, p. 146; see also *J.Ś.L.S*, II, Nos. 442, 490, 508 etc; also *ibid.*, IV, p. 350 dated 1280 A.D.

120. Kākandī :—This *tīrtha*, associated with the birth of the 9th Tīrthaṅkara Pushpadanta, is generally identified with Kākan in Munger district of Bihar. A few scholars are of the opinion that Khukhund in Gorakhpur district of U. P., is the modern site of Kākandī; see J. C. Jain, *Bhārat ke prācīna Jain tīrtha*, Vārāṇasī, 1952, p. 26.

121. Kalbhāvi :—This place in Belgaum district of Karṇāṭaka, was known as Kumudavāḍa in the 8th century and had a Jain temple of that time, which was under the supervision of the monks of the Maitāpa *anvaya* and the Kāreya *gaṇa*, which was a section of the famous Yāpanīya Saṅgha (see above, p. 99; and Desai, *op.cit.*, p. 115).

122. Kalhoḷi :—This place is also situated in Belgaum district of Karṇāṭaka and was known as Kalpole or Sindana-Kalpole, in early times. From an inscription of A.D. 1204, we learn that there was a temple of Śāntinātha at this place, and was under the supervision of the monks of the Hanasoge section of the Pustaka *gaccha*, the Mūlasaṅgha and the Kundakunda *anvaya*; see Desai, *op.cit.*, pp. 116 f; and also *supra*, p. 101.

123. Kalugumalai :—This ancient place in modern Tirunelveli district of Tamil Nadu was once a flourishing centre of Jainism (see Desai, *op.cit.*, pp. 64 ff; see also *supra*, I, pp. 130 f). Inscriptions from the 3rd century B.C. to the 11th century A.D., have been found from this site.

124. Kāmpilya :—It was one of the earliest cities of Northern India and its association with Jainism, dates from the pre-Christian times. According to the Śvetāmbara canonical tradition, Āsamitta, the fourth *Niṇhava* (rebel), who flourished 220 years after Mahāvīra, was associated with this city. It is identified with modern Kampil in Farru-

khabad district of U. P. It is claimed to be the birth-place of Vimalanātha, the 13th Tīrthaṅkara. As noted by us, in the earlier volume of the present work (*supra* I, p. 95), early Jain epigraphs have been discovered from this place. The author of the *Vividhatīrthakalpa* (p. 50) has also written on this *tīrtha*.

125. Kāñcī :—This great city of Tamil Nadu was surely a stronghold of Jainism, in the post-Christian period. We have already discussed Jina-Kāñcī. The great Samantabhadra was a resident of this city (see *supra*, I, p. 325). An eighth-century epigraph from this city, of the time of Nandivarman II, refers to an Arhat temple (see above, I, p. 212) of this city.

126. Kānyakubja : This ancient place of U. P. was associated with the activities of the great Śvetāmbara *ācārya*, Bappabhaṭṭi ; see *Prabhāvakacarita*, pp. 80ff.

127. Kanyānayana :—This was a famous Śvetāmbara *tīrtha*, probably situated near Delhi. Its history can be traced from the 12th century, when an icon of Mahāvīra was installed in the existing *Caityālaya*, of this place, in V.S. 1233 by the Kharatara *ācārya* Jinapati (see *KB*, p. 24). That work includes this *tīrtha* in Vāgaḍa *deśa* (probably eastern Rajasthan) ; see *ibid.*, p. 65 ; and pp. 66, 68, 72. The Mahāvīra temple of this place was quite popular with the Kharatara *ācāryas*. This *tīrtha* according to the *Vividhatīrthakalpa* was destroyed by the Muslims in V.S. 1385 and afterwards the author of this work, namely Jinaprabha, with the help of Muhammad Bin Tughluq, repaired this *tīrtha* and, once more, installed the icon of Mahāvīra in the same temple-complex of Kanyānayana (see *Vividhatīrthakalpa*, pp. 45f).

128. Kāparaḍā :—This *tīrtha* is situated in the Jodhpur district of Rajasthan, and has a temple of Pārśvanātha. Its old name was Karpaṭaheḍaka. The present temple was, however, built in the early 17th century ; for details, see *Tīrtha Darśan I*, pp. 150 ff.

129. Kārakala :—This place, in South Kanara district of Karṇāṭaka, emerged as a Jain *tīrtha* in the 15th century. There were several Digambara temples at this place, including one dedicated to Gommaṭeśvara and another to Pārśvanātha (see above, pp. 199 f); see for the epigraphs of this place, *S.I.I*, Vol. 7. The local kings, of this area, gave full patronage to the Jains and their temples. Kārakala is extremely well-known for its famous Jain *mānastambha*, which is 59 feet in height, and is fashioned out of a single stone. This place was under the supervision of the monks of the Panasoge *śākhā*. The great icon of Bāhubali, of this place, was built by Pāṇḍyarāya in Śaka 1353, corresponding to 1432 A.D. (See *J.Ś.L.S*, III, No. 624). A detailed account regarding some Jain shrines of this place can also be obtained from an epigraph of the place, dated Śaka 1508, corresponding to 1586 A.D. (see *J.Ś.L.S*, III, No. 680). The 16th century Digambara writer, Jñānasāgara has mentioned the famous statue of Gommaṭeśvara and also a temple of Neminātha of this place. The 17th century writer Viśvabhūshaṇa has also mentioned this place as a Jain *tīrtha*; see for details, *Tīrthavandanasaṅgraha*, pp. 127f; and *Tīrtha Darśan*, II, pp. 570f.

130. Kārañjā :—This well-known Digambara *tīrtha* in the Akola district of Mahārāshṭra, like Kārakala, emerged into the limelight in the 15th century. Jñānasāgara mentions the Candranātha (Candraprabha) temple of this place; see *Tīrthavandanasaṅgraha*, p. 81. Afterwards, a temple of Pārśva was also built in this place. Śīlavijaya (17th century) in his *Tīrthamālā*, has given a very detailed account of this *tīrtha*, which shows that it was a flourishing Jain centre in his time (see in this connexion, Premi, *op.cit.*, pp. 455f). In the second Candraprabha temple of this place, there is an old library, which contains an invaluable collection of nearly 1000 Jain manuscripts.

131. Kāsahrada :—This ancient Śvetāmbara *tīrtha* is situated in the Sirohi district of Rajasthan, and has an

eleventh-century Jain temple, dedicated to Śāntinātha. It is mentioned in the *KB* (p. 36) in connexion with the activities of the Kharatara Jinapati, who flourished in the 12th century. The *Vividhatīrthakalpa* (p. 85) associates this *tīrtha* with Ādinātha. A Śvetāmbara *gaccha*, called Kāsadraha *gaccha* was associated with this place, and the earliest mention of this *gaccha* is found in an epigraph of V.S. 1222 (see Jinavijaya, *Prācīn-Jainalekha-saṅgraha*, II, No. 230). According to a statement, recorded by Devasūri (circa 1200 A.D.), the author of the *Padmaprabhacarita*, the Jālihara and the Kāsadraha *gacchas* originated from the Vidyādhara *śākhā* of the ancient Koṭika *gaṇa* (see *J.Ś.B.I*, VI, p. 81).

132. Kauśāmbī :—This great city is now represented by the extensive ruins at Kosam in the Allahabad district of U. P. As we have already seen, in the earlier volume (pp. 90f.), of the present work, this great city was associated with Jainism even from the pre-Christian period. As early as the 3rd B.C., as the evidence of the *Kalpasūtra* suggests, there was a *śākhā*, connected with this city. Lord Mahāvīra, as we have already seen in the earlier volume (p. 47) of the present work, himself had personally visited this place, during the reign of the celebrated Udayana. It is also the birth-place, according to the Jain tradition, of Padmaprabha, the 6th Tīrthaṅkara. Jinaprabha has also written on this *tīrtha* (p. 23), although it is doubtful whether he actually visited it. Even during Hiuen-Tsang's visit (7th century), it was a ruined city.

133. Kāvī :—This *tīrtha*, sacred to Lord Ādinātha, is situated in Bharuch (Broach) district of Gujarat. Its history goes back to the last quarter of the 16th century; see *Tīrtha Darśan*, II, pp. 464f.

134. Khajuraho :—This world-famous place, situated in Chattarpur district of M. P., was also a celebrated Digambara centre and we have the temples of Śānti, Pārśva and Ādinātha, in this place, of the time of the

Candellas. As already noted by us, in the earlier volume (p. 163), of the present work, the earliest Jain inscription of this place, is dated in V.S. 1011 corresponding to 955 A.D. The Digambara *Ācārya* Vāsavacandra, has been represented in that epigraph, as the *guru* of king Dhaṅga. The Jains retained their popularity till the time of the disappearance of the Candellas from history; see *supra*, pp. 54 ff; see also for a detailed treatment of the Jain temples of this place, *Bhārat ke Digambara Jaina Tīrtha*, III, pp. 131ff.

135. Khaṇḍagiri: This place was associated with Jainism, from the pre-Christian times. The evidence of Khāravela's famous epigraph shows that it was known as Kumārī hill in the 1st century B.C. (see *supra*, I, p. 88). This particular name is found in a 10th-century Digambara epigraph, from the same hill, and also in the *Bṛhatkathākośa* of Harisheṇa, composed in 931 A.D. (see above, I, p. 171). The inscription of Udyotakeśarī proves that this hill, continued as a popular Jain centre, for a very long time, and the evidence of Harisheṇa's work also proves the same thing. However, in all the works on the Jain *tīrthas*, this hill in Puri district of Orissa, has been ignored.

136. Kheḍabrahmā :—This place in Sabarkantha district of Gujarat, is associated with the temple of Lord Mahāvīra, from the mediaeval period; see *Tīrtha Darśan*, II, p. 360.

137. Kojarā :—This *tīrtha*, sacred to Sambhavanātha, is situated in Sirohi district of Rajasthan, and an epigraph of V.S. 1224 suggests its antiquity; see *Tīrtha Darśan*, I, p. 284.

138. Kollāpura :—This *tīrtha* as we have seen above (pp. 60ff), was a celebrated Digambara *tīrtha* and could boast of a number of Jina temples.

139. Kopaṇa :—This celebrated *tīrtha* situated in Raichur district of Karṇāṭaka, emerged into the limelight in the 9th century A.D., and it was surely considered a most important *tīrtha* from that time (see *supra*, I, p. 195). Several epigraphs, inscribed after 1000 A.D., are also known (see

above, pp. 93ff.), and we have references to some Jain shrines of this place, including the Kuśa Jinālaya. Even in the epigraphs from Śravaṇa Belgola and other places, we get references to Kopaṇa, as a *mahātīrtha* ; for further details, see above, pp. 93ff.

140. Koṭitīrtha :—It appears that this famous Jain *tīrtha* was situated in Varendra (North Bengal). This is apparent from a verse of the *Bṛhatkathākośa* and also Prabhācandra's *Kathākośa,* already noted ; see also *Tīrtha-vandanasaṅgraha*, pp. 134 f ; for the *Bṛhatkathākośa* passage, see story No. 16, verse 45.

141. Kshemapura :—This was another name of Gerasoppe, which has already been discussed (see in this connexion, *J.Ś.L.S,* IV, pp. 303, 315). In an inscription, dated 1421 A.D , Kshemapura is called a *tīrtha* (see *M.A.R,* 1928, p. 93).

142. Kuppaṭuru :—This *tīrtha* in Shimoga district of Karṇāṭaka, was well-known for its Pārśva temple, which was known as Brahma-Jinālaya (see above pp. 113 f). Its antiquity goes back to the 11th century ; See *E.C.*, VIII, Sorab, 262.

143. Lāja :—This *tīrtha*, sacred to Ādīśvara, is situated in Sirohi district of Rajasthan and its antiquity goes back to the 12th century ; see *Tīrtha Darśan*, I, p. 276.

144. Lakshmaṇī :—This *tīrtha*, sacred to Padmaprabha, is situated in Jhābua district of M. P. It is mentioned in the *Pravāsagīti* of Jayānanda (15th century) as a great Jain centre with more than one hundred temples and 2000 devotees. It is a Śvetāmbara centre ; see *Tīrtha Darśan*, II, p. 480.

145. Lakshmeśvara :—This ancient *tīrtha* in Dharwar district of Karṇāṭaka, existed from the 6th century A.D., and the Śaṅkha Jinendra of this place was known throughout Karṇāṭaka. There were several other temples at this holy *tīrtha*. Some of them were apparently built by the Western Gaṅgas, and some afferwards. Among the promi-

nent Jina temples, we can mention Tīrtha *basadi*, Mukkara *basadi*, Gaṅga-kandarpa Jinamandira, Peramāḍi—Caityālaya, Śrī-Vijaya *basadi*, Marudevī *basadi*, Dhavala *Jinālaya*, Goggiya *basadi*, Ānesejjeya *basadi* and also a temple, dedicated to Śāntinātha. That the Ānesejjaya *basadi* of this place, was one of the most prominent Jina temples of South India, is also proved by the famous Ablur epigraph (see above, p. 106), which mentions it especially in connexion with the eight hundred Jain temples. It was originally built by Kuṁkumadevī, the younger sister of Cālukya Vijayāditya (see *I.A*, 18, p. 37-38). We have also other epigraphs from the same *tīrtha*. As late as the 17th century, this place was known as a Jain *tīrtha* (see Premi, *op.cit.*, p. 463).

146. Lavaṇakheṭaka :—This place in Western Rajasthan was also known by the names Kheṭanagara or Kheḍangara, and it was one of the oldest towns in the Marwar area of that province. It was recognised as a *tīrtha* by Siddhasena, in the 12th century (see *G.O.S*, 76, p. 156). Epigraphs prove the existence of temples, dedicated to Ṛshabha, Śāntinātha and Mahāvīra (see K. C. Jain, *op.cit.*, pp. 29) f.), at this town. The *KB* also mentions it thrice in connexion with the wanderings of the monks of the Kharatara *gaccha* (see pp. 34, 80, 81).

147. Lodrava :—This *tīrtha*, sacred to Pārśvanātha, is situated in Jaisalmer district of Rajasthan. Several inscriptions from this place are known (see Nahar, *Jain Inscriptions*, III, Nos. 2498, 2530, 2543, 2560-01, 2543, 2560-61, 2572 etc.). The Pārśva temple of this place, was originally built in the 11th century ; see Jain, *op.cit.*, pp. 370 f. ; see also *Tīrtha Darśan*, I, pp. 164 ff.

148. Lokkiguṇḍi :—This place in Dharwar district of Karṇāṭaka, is now known by the name Lakkuṇḍi, and there was once several Jina temples in this place. The great Jain lady Attimabbe, constructed in the first decade of the 11th century, a Jina temple at this place (see *S.I.I*, XI, p. 3)). The temple of Śāntinātha, of this place, is mentioned in an

epigraph of 1185 A D. (see *J.Ś L.S,* IV, No. 274). There was also a temple of Neminātha at this village (for details, see Desai, *op.cit.*, pp. 140 f.).

149. Maḍalūra :—The existence of a Pārśvanātha of this village, in Kolhapur district of Mahārāshṭra, is disclosed by a 12th-century epigraph found from Bāmaṇi in the same district. A grant was made in favour of this temple by king Vijayāditya in 1150 A.D. The grant was made after washing the feet of Arhannandi Siddhāntadeva, a disciple of the celebrated Māghanandi Siddhāntadeva, who was a disciple of Kulacandramuni, belonging to the Kundakunda lineage ; see *C.I.I,* VI, No. 54.

150. Mahuvā :—This *tīrtha,* situated in Bhavnagar district of Gujarat, was known in earlier times, as Madhumatī (see *Vividhatīrthakalpa*, p. 3). It is mentioned in the *Tīrthamālā* of Vinayavijaya, composed in the 14th century. The place is sacred to Lord Mahāvīra ; see *Tīrtha Darśan,* II, p. 418.

151. Maleyakheda :—It is the ancient name of Maḷkhed and represents Mānyakheṭa of the Rāshṭrakūṭas. It is situated in Gulbarga district of Karṇāṭaka, and was considered by the Jains of the mediaeval period, as a great Jain *tīrtha.* It is mentioned by both Jñānasāgara and Viśvabhūshaṇa. The latter writer refers to its Neminātha temple, which is mentioned by a 14th-century epigraph, edited by Desai (see *Jainism in South India* etc., p. 422). For some more details on Jainism in this place, see *ibid.*, pp. 192 ff. ; and *Tīrthavandanasaṅgraha,* p. 164.

152. Maleyūra :—It was a very important Jain *tīrtha,* sacred to Pārśvanātha. It is situated in Mysore district and has yielded a number of epigraphs, the earliest of which, is dated in Śaka 1103, corresponding to 1181 A.D. (see also *supra,* pp. 196 f.). The Vijayanātha temple (probably Pārśvanātha) is mentioned in several later inscriptions.

153. Māṇḍavagaḍha :—This *tīrtha,* sacred to Supārśvanātha, the 7th Tīrthaṅkara, is situated in Dhār district of

Madhya Pradesh. There is also an old temple of Śāntinātha in this place. Sumatisāgara (16th century) and Jñānasāgara (*circa* 1575 A.D.) have mentioned the Mahāvīra temple of this place, which does not exist now; see *Tīrthavandanasaṅgraha*, p. 165; and *Tīrtha Darśan*, II, pp. 488f. At present it is known as Māṇḍu.

154. Maṅgalapura :—This place was an important *tīrtha* and it was sacred to Abhinandana, the 4th Tīrthaṅkara. Jinaprabha has included this *tīrtha* in his valuable work (pp. 57f). It is apparent from his work that this *tīrtha* existed even before 1000 A.D. It was destroyed by the Muslims, apparently in the 13th century (see *Vividhatīrthakalpa*, p. 57) and was again rebuilt. Jinaprabha (p. 58) further tells us that this temple once received a grant of land from Jayasiṁha, the king of Mālava, who was probably the Paramāra Jayasiṁha II, who ruled in the 3rd quarter of the 13th century (see *The Struggle for Empire*, p. 71). See also *Tīrthavandanasaṅgraha*, pp. 162f.

155. Māṅgī-Tuṅgī :—This ancient Digambara *tīrtha*, is situated in the Nasik district of Mahārāshṭra, and is considered sacred to the first Tīrthaṅkara Ādinātha. According to the Digambara tradition, this place represents the spot, where Balarāma, the elder brother of Vāsudeva, breathed his last. The earliest epigraph, from this place, is dated in V.S 1443, corresponding to 1387 A.D. However, in much earlier Digambara works, this *tīrtha* is mentioned by name (see *Tīrthavandanasaṅgraha*, pp. 147f). For some further information, on this *tīrtha*, see Premi, *op cit*., pp. 434ff. See also *Tīrtha Darśan*, Vol. II, pp. 538f.

156. Marukoṭṭa :—This town was apparently situated in the desert area of Marwar in Rajasthan, and is mentioned several times in the *KB* (pp. 8, 9, 13, 20, 23, 34, 65, 73). It is apparent from the same text that Jainism was quite popular from the early medieval period, at this town. The same source informs us that there was a temple, dedicated to the Tīrthaṅkara Candraprabha at this town (see p. 20).

157. Mārūru :—This place in South Kanara district of Karṇāṭaka had a Pārśvanātha temple of the late mediaeval period ; see *J.Ś L S*, IV, Nos. 494-495.

158. Maski :—This well-known place, associated with the inscriptions of Aśoka, in Raichur district of Karṇāṭaka, was considered a Jain centre, in the mediaeval period. There were two Jain temples, including one called Jagadekamalla Jinālaya, apparently named after Jayasiṁha II ; see Desai, *op.cit.*, pp 393f.

159. Mathurā :—This was undoubtedly one of the earliest and the greatest Jain *tīrthas* of Northern India. As already noted by us, in the earlier volume of the present work (see pp. 44ff.), Mathurā had emarged as a Jain *tīrtha* even in the pre-Christian times. It was at first a great Śvetāmbara *tīrtha* and afterwards the Digambaras also slowly made their presence felt in this town. We have also seen that in all the important Śvetāmbara texts of later times, Mathurā was recognised as a great *tīrtha*, and in the early mediaeval period, the celebrated saint Bappabhaṭṭi gave a new lease of life to this religion in this city. The Digambaras, belonging to the Pañcastūpanikāya sect, originally belonged to Mathurā (see *supra*, Vol. I, p. 106). The celebrated Jinaprabha in his *Vividhatīrthakalpa* (pp. 17ff.), has given a history of this *tīrtha* and has connected it with Supārśvanātha. The great Śvetāmbhadra scholar (*circa* 600 A.D.), Jinbhadra had rescued a copy of the *Mahāniśītha* manuscript from the white-ants in the temple-complex of Mathurā. The *Bṛhatkathākośa* (early 10th century) also has alluded to the popularity of the Digambara religion in this city. The excavations in the Kaṅkālī ṭīlā area of this city have brought to light, hundreds of Jain antiquities of the Kushāṇa period.

160 Mattavūra :—This place, in Chikmagalur district of Karṇāṭaka, has yielded epigraphs, which prove that it was very closely associated with Jainism, from the 11th century. The earliest epigraph, from this place, bears the

date Śaka 991, corresponding to 1069 A.D. (see *M.A.R*, 1932, p. 171; see also *J.Ś.L.S.*, IV, No. 152). Its modern name is Mattāvara and other epigraphs discovered from this place, show that the Hoysala kings took active interest in the Jain shrine of this village; see also *supra*, pp. 118f.

161. Mertā:—This well-known place in Rajasthan, was connected with Jainism, from quite early times. From the literary sources, we learn that a temple of Mahāvīra was built at Mertā in the 11th century; see Jain, *Ancient cities and Towns* etc., pp. 178f; Several Jain works were written at this place. The *KB* (pp. 66, 68, 73) also associates this place with the activities of the monks of the Kharatara *gaccha*. The Digambaras also took active interest in this place, in the 16th century (see *Bhaṭṭāraka Sampradāya*, No. 279). For the Śvetāmbara inscriptions, from Merta, see Nahar, *op.cit.*, Nos. 750ff.

162. Mirpur:—This place, sacred to Pārśvānātha, is situated in Sirohi district of Rajasthan and was known as Hamīrapura in earlier times; *Tīrtha Darśan*, I, pp. 252f.

163. Mithilā:—This ancient city of the epic fame, was also looked upon as a *tīrtha* by the Jains of the earlier times. Lord Mahāvīra himself stayed for six years in this city; see *Prakrit Proper Names*, II, p. 603; see also *supra*, I, p. 24. The two Tīrthaṅkaras, Mallī and Naminātha were born, according to the Jain tradition, in this city. The Jain rebel Āsamitta was associated with this city in the 3rd century B.C. According to the *Vividhatīrthakalpa* (p. 32), this ancient city was situated on the confluence of the Bāṇagaṅgā and the Gaṇḍakī and was known as Jagai in Jinaprabha's time. This information is vital for the exact identification of the ancient Mithilā.

164. Modhera:—This ancient place, famous for the Sun-temple, in the Mahesāna district of Gujarat, was connected with Jainism, from the 8th century. According to the *Prabhāvakacarita* (p. 80), Bappabhaṭṭi was initiated by Siddhasena, at this place, apparently in the 8th century. Both

this work and the *Vividhatīrthakalpa* (pp. 19, 86) refer to the temple of Lord Mahāvīra of this place and it is quite probable that the Vīra temple here is older than the famous Sūrya temple of this place. At present, the temple of this place is dedicated to Pārśvanātha. The Śvetāmbara Moḍherā *gaccha* originated from this place; see *Tīrtha Darśan*, II, pp. 374 f.; see also Nahar, *Jain Inscriptions* II, No. 1694, dated V.S. 1227, where we have a reference to the Moḍha *gaccha*.

165. Mūḍabidrī:—This important Digambara Jain *tīrtha* is situated in the South Kanara district of Karṇāṭaka and is also known as Biḍure and Bedarī. The earliest Jain epigraph, from this place, is dated in the Śaka year 1426, corresponding to 1504 A.D. (see *J.Ś.L.S*, IV, No. 455). A copper plate inscription, from this place, dated 1546 A.D., discloses the name of the Candranātha (i.e. Candraprabha) temple of this place and records some grant for the temple, by the local ruler of Biligi. It is interesting to note that this temple of Candraprabha is mentioned by the sixteenth-century Digambara writer Jñānasāgara, and also by Viśvabhūshaṇa; see *Tīrthavandana-saṅgraha*, pp. 71, 93 and 167. Jñānasāgara also mentions the Pārśvanātha temple of this place, which too, is mentioned in a copper plate inscription, found from this place, dated 1563 A.D. The temple of Candraprabha, according to the earlier inscription, was known as Tribhuvana-Cūḍāmaṇi temple. An inscription of 1622 A.D., mentions one Tribhuvanatilaka temple of this place (see *J.Ś.L.S*, IV, Nos 478 and 504). From this town were discovered invaluable manuscripts of the entire *Dhavalā* and *Jayadhavalā*. The 17th-century Śvetāmbara writer Śīlavijaya has mentioned 19 Jain temples of this place, including the temples of Ādīśvara, Śāntīśvara, Candraprabha and Pārśva. He has also referred to the palm-leaf manuscripts, preserved at this town (see Premi, *op.cit.*, p. 462).

166. Muktāgiri:—This hill, sacred to Pārśvanātha, is situated near Acalapura, in the Amrāvatī district of Mahā-

rāshṭra. It is mentioned by the later mediaeval Digambara writers, including Jñānasāgara, Sumatisāgara and others. It is also called Meḍhagiri; see *Bhārat ke Digambara Jaina tīrtha*, IV, pp. 319 ff.; and *Tīrthavandanasaṅgraha*, pp. 166 f.

167. Mulgund :—This *tīrtha* has already been mentioned above.

168. Muṇḍasthala :—This Śvetāmbara *tīrtha*, sacred to Lord Mahāvīra, is situated in the Sirohi district of Rajasthan. A number of epigraphs of this place, dating from the 12th century, are known; see Jinavijaya, *Prācīn Jaina-lekha-saṅgraha*, Nos. 272 ff. The temple was actually known as the Jīvantasvāmi-Mahāvīra temple. This temple is also mentioned by Jinaprabha in his *Vividhatīrthakalpa* (p. 86). In an inscription of the 14th century, it is called a *mahātīrtha* (see *Arbudācala-pradakshiṇā*, No. 48). Its present name is Muṅgathalā; see for further details, Jain, *Ancient cities and towns* etc., pp. 418 f.

169. Nāḍlai :—This holy place is situated in the district of Pāli in Rajasthan. It was associated with Jainism, at least from the 10th century A.D. It was known by the names Naḍūlaḍāgikā, Nandakulavatī, Nāradapurī etc. (see Jain, *op.cit.*, p. 289). As we have already seen (see *supra*, pp. 44 f.), there were formerly two importent Śvetāmbara temples, namely those of Mahāvīra and Neminātha, at this place. At present, we have two principal temples of Lord Neminātha and Lord Ādinātha. The famous Vijayasena, the disciple of the great Hīravijaya, was born at this place. For other details see Jain, *op.cit.*, 290 ff.; and *Tīrtha Darśan*, I, pp. 204 ff.

170. Nāḍol :—This place is also situated in the Pāli district of Rajasthan and in ancient times, its principal Jina temple was dedicated to Lord Mahāvīra. At present, however, the principal deity of this *tīrtha* is Padmaprabha, although the old temple of Neminātha still stands. As noted earlier (*vide*, p. 45), this place is called a *mahāsthāna* in a 12th century epigraph. For details, see Jain, *op cit.*, pp. 278 ff.

171. Nāgapura :—This ancient Śvetāmbara tīrtha is now represented by the town of Nāgaur, situated in the district of the same name in Rajasthan. It is mentioned for the first time, in the 9th-century Śvetāmbara work of Jayasiṁha entitled *Dharmopadeśamālā* (see *supra*, I, p. 286). The Jain shrine of this place, referred to in this work, has been mentioned also by later writers. There were also other temples and the temple of Neminātha was built, according to an epigraph in *circa* 1100 A.D. This temple was associated with the activities of the great Kharatara *ācārya* Jinavallabha (see *KB.*, p. 13). At present, this *tīrtha* is associated with Ādinātha, see *Tīrtha Darśan*, I. p. 142. The Nāgapurīya *gaccha* originated from this town.

172. Nāgahrada :—This *tīrtha*, situated in Udaipur district of Rajasthan, is at present known as Nāgdā and is famous for its beautiful temple, dedicated to Śāntinātha. In earlier times, the Pārśva temple of this place was quite well-known and is mentioned in the 13th-century Digambara poem *Śāsanacatustriṁśikā* (p. 31 of the *Tīrthavandanasaṅgraha*) and it also mentioned in the *Tīrthavandanā* (verse 6) of Udayakīrti (see in this connexion, *Tīrthavandanasaṅgraha*, pp. 153 f.). The present temple of Śāntinātha of this place was built during the reign of Kumbhakarṇa (see *PRAS*, *W.C*, 1905, p. 61). Jinaprabha in his *Vividhatīrthakalpa* (p. 86) has mentioned Nāgahrada as a *tīrtha*, sacred to Pārśvanātha ; see for some more details, Jain, *op cit.*, pp. 217 f.

173. Nagara-Mahāsthāna :—This place in Jaipur district of Rajasthan, was connected with the Tīrthaṅkara Yugādideva or Ṛshabhanātha, from the early mediaeval period. The *KB* (p. 85) mentions this *tīrtha* and the *Prabandhacintāmaṇi* (pp. 62 f.) also associates this place with that Tīrthaṅkara.

174. Nagarakoṭṭa :—This great *tīrtha* in the Dharmsala district of Himachal Pradesh, is mentioned in several Śvetāmbara works. The *KB* (p. 50) proves that there was a temple of Śāntinātha at Nagarakoṭṭa in the 13th century.

The *Vijñapti-triveṇī*, composed by Jaysāgara in V.S. 1484, corresponding to 1426 A.D., mentions this place as a *mahā-tīrtha* (see *Vijñaptilekhasaṅgraha*, ed. Jinavijaya, Bombay, 1960, p. 55) and also calls it by the name Suśarmapura. It also mentions the great Śāntinātha temple-complex of this place (p. 56). The same work also mentions the temples of Mahāvīra, Ādinātha and Neminātha of this place (see pp. 56-57). The king of this place in V.S. 1484 was a great patron of the Śvetāmbaras. The *Nagarakoṭṭacaityaparipāṭī* (*ibid.*, p. 70) of the same Jayaśāgara, mentions also these four Jina temples of this place and also the temple of Ambikā.

175. Nākoḍā :—This place, sacred to Pārśvanātha, is situated in the Bārmer district of Rajasthan. It was known both as Nagara and Vīrampura in ancient times. It came into the limelight in the 14th century, and we know from the epigraphic sources, that formerly, it was famous for the temple of Lord Mahāvīra and there was also a temple of Śānti‹nātha, at this place (see Jain, *op.cit*, p. 432). Afterwards, a few other Jina temples were also built. See *Tīrtha Darśan*, pp. 176 ff.

176. Nalakacchapura :—This place in Dhar district of M.P., as already noted by us, was connected with the activities of that prolific Digambara litterateur Āśādhara, who wrote his works in the Neminātha temple of this place; see Premi, *op cit.*, p. 343. This place is also mentioned along with Dhārā (which was not far from it) in the colophon of a Śvetāmbara manuscript, dated V.S. 1295 (see Jinavijaya, *Jaina-pustaka-praśasti-saṅgraha*, p. 120).

177. Nāṇā :—This place in the Pāli district of Rajasthan is considered a *tīrtha*, sacred to Lord Mahāvīra. The earliest Jain inscription of this place, is dated in 960 A.D. (see *A.P.J.L.S*, No. 341) which is incised on the door of the Mahāvīra shrine of this place. Some other epigraphs of this village, are also known (see Nahar, *op.cit*, I Nos. 885 ff.) This *tīrtha* was connected with the Śvetāmbara *gaccha*

Nāṇāvala or Nāṇakīya. For details, see Jain, *op.cit.* pp. 415 ff.

178. Nāndiyā :—This place, sacred to Mahāvīra, is situated in the Sirohi district of Rajasthan. Its antiquity goes back to the 11th century. See *Tīrtha Darśan*, I, pp. 260 f. It is mentioned in a manuscript of the *Pārśvanātha-caritra* of Raṇasiṁha, dated V.S. 1436. It also mentions the great Mahāvīra temple of this place.

179. Naraiṇā :—It is a place, situated at a distance of 40 miles, north-east of Ajmer and was known by the names Narānayaṇa, Nārāṇaka etc. It is mentioned in the *KB* (p. 25). It is recognised as a *tīrtha* in the 12th-century work *Sakalatīrthastotra* of Siddhasena. Dhanapāla in his *Satya-purīya Mahāvīra Utsāha* mentions the Mahāvīra temple of this place, which according to Bijolia inscription of V.S. 1226, was built by an ancestor of Lolaka, who is mentioned as living in that year. It therefore appears that this temple was built in the early 11th century. (See verse No. 36 of *J Ś L.S*, IV, No. 265). K. C. Jain (*op cit.*, p. 317) mentions the date V.S. 1009 on a standing image of Pārśvanātha of this place (see Appendix No. 25 of his book).

180. Naravara (Naralhaṭa) :—This place is now known as Narhaḍ and is situated in Jhunjhunu district of Rajasthan. It has been claimed that this place was connected with Jainism, even in the post-Gupta period, as two icons of Neminātha and Śāntinātha, dated V.S. 650 A D., were recently unearthed from this place (see *Indian Archaeology, A Review*, p. 83). The *K B* (p. 66) refers to the fact that the main icon of the Pārśvanātha shrine of this place was installed by the Kharatara Ācārya Jinadatta, apparently in the 12th century. This temple has also been referred to by Vinayaprabhasūri (14th century) in his *Tīrthayātrāstavana* (see Jain, *op.cit.*, p. 324). A temple of Ādinātha of Naravara is mentioned in a manuscript, dated V.S. 1365.

181. Nāsikya :—The well-known Nāsik or Nāsikya in Mahārāshṭra is recognised as a *tīrtha* in the *Vividhatīrtha-*

kalpa. This work mentions the Jīvitasvāmi Tribhuvanatilaka Candraprabha temple of this place (p. 85). There is a separate *Kalpa* (No. 28), of that work, on this celebrated *tīrtha* of Nāsikya. This temple of Candraprabha of Nāsik has been mentioned in the *Prabhāvakacarita* (p. 188). The Digambara *tīrtha* of Gajapanthā is near Nasik, see *Bhārat ke Digambara Jaina tīrtha*, IV, pp. 203ff.

182. Niṭoḍā :—This *tīrtha*, sacred to Pārśvanātha, is situated in Sirohi district of Rajasthan. An epigraph of V.S. 1200, from the Pārśva shrine of this place, shows that in the 12th century, the main temple of this *tīrtha* was dedicated to Neminātha ; see *Tīrtha Darśan*, I, p. 264.

183. Nīlakaṇṭha :—This place, in Alwar district of Rājasthan, was formerly known as Rājyapura and also Pārānagara (Pārśvanagara). Another modern name of this place is Rājorgarh (see Jain, *op cit*., pp. 195ff). The place derives its name from the celebrated Nīlakaṇṭheśvara Śiva temple of this village. The discovery of Jain antiquities, of the mediaeval period, proves its close association with Jainism. A tenth-century inscription records the installation of an image of Śāntinātha at Rājyapura, in V.S. 979, in the temple of that Tīrthaṅkara, during the reign of a king called Savaṭa. The temple was constructed by the Jain architect Sarvadeva, son of Deddulaka and grandson of Arbhaṭa of the Dharkaṭa family, hailing from Pūrṇatallaka (see *Indian Archaeology—A Review*, 1961-62, p. 85).

184. Nīralgi :—This place in Dharwar district of Karṇātaka, had a Digambara temple, called Mallinātha Jineśvara in the 12th century. An epigraph of 1147 A.D. of the reign of Jagadekamalla II, from this place, mentions a Jain *Ācārya* of the Mūlasaṅgha, Sūrastha gaṇa, and Citrakūṭa *anvaya* ; see Desai, *op.cit*., p. 145.

185. Odalavāḍi :—This place in the Polūr *tāluk* of Tamil Nadu had a Jain temple in the 13th century, which according to Desai (*op.cit*., p. 95), was dedicated to Gommaṭanātha.

186. Osiā :—This place in Jodhpur district of Rajasthan,

was associated with Jainism, from at least 8th century A.D. This is proved by an inscription of this place, dated V.S. 1013, which records the repairing of the Mahāvīra temple of this place, which according to this epigraph, existed during the days of the Pratīhāra Vatsarāja (see *supra*, I, pp 153f). This particular temple of Lord Mahāvīra is mentioned in later inscriptions and literary texts. Two inscriptions of V.S. 1245, from this place, mention the *rathaśālā* of Lord Mahāvīra ; see Nahar, *Jain Inscriptions*, I, Nos. 806-807. Osia was known as Upakeśapura (see Nahar, *op cit*, I, No. 788). Jinaprabha in his *Vividhatīrthakalpa* (p. 86), associates Upakeśa *tīrtha* with Lord Mahāvīra. Siddhasena in his *Sakalatīrthastotra* (*G O.S.* 76, p. 156) recognises it as a *tīrtha*. Monks belonging to the Upakeśa or Ukeśa *gaccha*, played an important part in the religious life of the Śvetāmbaras Jains, in the mediaeval period.

187. Pabhosā :—This place near Kauśāmbī, in Allahabad district of U.P., has yielded pre-Christian epigraphs, and ancient Jain icons, including a magnificent sitting icon of Padmaprabha (see for further details, *supra*, I, p. 91). See also *Tīrtha Darśan*, I, pp. 98f. The Digambaras have recently appropriated this place, although the two relevant epigraphs were inscribed before the birth of the Digambara sect.

188. Pādaliptapura :—This is the ancient name of the famous Pālitānā, a small town near the celebrated hill of Śatruñjaya. The Mahāvīra temple of this place, according to the *PC* (p. 100) was in existence in Vastupāla's time and that minister also built a *paushadhaśālā* there (p. 100). Probably this town was named after the saint Pādaliptasūri. This is confirmed by the evidence the *Prabhāvākacarita* (p. 38). However, it is extremely doubtful, whether the town is as old as the time of Pādalipta, who according to the Jain tradition, flourished in the early centuries of the Christian era. It should, however be remembered that the

hill Śatruñjaya was a Jain *tīrtha* from the pre-Christian times, as we have already shown.

189. Palāśikā :—This ancient Jain *tīrtha* of great importance, is now known as Halsi and is situated in the Belgaum district of Karṇāṭaka. As noticed in the earlier volume of the present work (pp. 139ff), Palāśikā had a Jain temple, which was probably built in the 4th century A.D., and in all probability, was dedicated to Ṛshabha. The Kadamba kings were good patrons of Jainism. It further appears that there were several Jina temples at Palāsikā, in the early period ; however at present, there is no trace of Jainism at Halsi ; see Desai, *op.cit.*, pp. 110f.

190. Pālī :—This *tīrtha*, now sacred to Pārśvanātha, is situated in the district, of the same name, in Rajasthan. It was formerly known as Pallī or Pallikā. According to Jinaprabha's *Vividhatīrthakalpa* (p. 86), it was a *tīrtha*, sacred to Vīra or Lord Vardhamāna Mahāvīra. The form *Pallī* is found in that text and also the *KB* (p. 1). In the epigraphs, from this place, we have the form *Pallikā* and also *Pālī*. The earliest inscription from this place is dated in V.S. 1144, which proves that it was built before that date ; see Jinavijaya, *Prācīn Jaina-lekha-saṅgraha*, II, No. 397. This particular epigraph and also Nos. 381 and 383 of that list mention the Vīranātha or the Mahāvīra *caitya* of this place. In the 17th century, this temple was converted into a shrine, dedicated to Pārśva, and was given the name of Navalakhā temple (see *ibid.*, Nos. 398-399). The Pallī or Pallīvāla *gaccha* of the Śvetāmbaras, originated from this place.

191. Pāṭaliputra :—This great and ancient city was connected with both Jainism and Buddhism, from quite early times. Several early Śvetāmbara *ācāryas* were associated with this city, see *Prakrit Proper Names*, I, pp. 446f. According to the 7th-century text, the *Āvaśyaka-cūrṇi*, II, (p. 187), the first Śvetāmbara council was held here during the reign of Nanda. Jinaprabha in his *Tīrthakalpa* (p. 69), gives us the vital information that the

Brahmin Jain philosoper Umāsvāti composed his *Tattvārthādhigamasūtra* in this city. The city was also connected with the activities of the great Jain saints like Sthūlbhadra, Bhadrabāhu I, Mahāgiri and Suhastin. In Jinaprabha's time, Pāṭaliputra was considered as sacred to Neminātha (see pp. 67, 86).

192. Pattana :—This ancient town of Gujarat, also known as Aṇahilapura, now situated in the Mahesāna district of Gujarat, was perhaps the greatest Śvetāmbara centre of Gujarat, from the 8th century to the late mediaeval period. As early as V.S. 802, according to both the *PC* (p. 13) and the *Vividhatīrthakalpa* (p. 51), the great Pārśva temple of this place, was built by the Cāpotkaṭa king Vanarāja and it came to be known as the *Vanarājavihāra* (see also *Prabhāvakacarita*, p. 163). Afterwards, many other Jina temples were built, at this town. Jinaprabha (p. 51) actually mentions the great temple of Arishṭanemi of this town and he represents it as the *tīrtha*, sacred to that Tīrthaṅkara. The *KB* (pp. 5?, 60, 77 etc.) repeatedly mentions the Śāntinātha of this place, which was apparently in existence, before 1300 A.D. (see also *KB*, p. 49). A temple of Mahāvīra was built here during the time of the Kharatara Jinapati in V.S. 1246, corresponding to 1188 A.D. (see *KB*, p. 44). Hundreds of Jain works were written at Pattana and almost all the great Jain saints and writers were, by some way or other, associated with this town. Even in the Muslim period, there were more than hundred Jina temples at this town ; see *Tīrtha Darśan*, II, pp. 350ff.

193. Pāvā :—This was, according to both the Jains and the Buddhists, the place where Lord Mahāvīra had breathed his last. The present-day Jains identify it with Pāvāpurī of the Nālandā district of Bihar. But there is little doubt, and as suggested by the evidence of the early Pāli literature, it was near Kuśinārā, the place of Buddha's death in Gorakhpur district ; see in this connexion, *Bhārat ke Digambara Jaina tīrtha*, I, pp. 175ff.

194. Pāvāgiri :—This place in the Panch Mahāls district of Gujarat is considered a Digambara *tīrtha*, sacred to Pārśvanātha. It was in existence in the 15th century and the earliest epigraph, from this place, is dated in V.S. 1643. See *Tīrthavandanasaṅgraha*, pp. 155f; see also Premi, *op.cit.*, pp. 427f; and *Tīrtha Darśan*, II, pp. 462f.

195. Penugoṇḍa :—This place, in the Anantapur district of Andhra Pradesh, is known for its Pārśvanātha temple, and has yielded a few Jain antiquities. In the 16th century, it was considered an important Digambara centre; see Desai, *op.cit.*, p. 161.

196. Phalavardhikā :—This celebrated *tīrtha*, sacred to Lord Pārśvanātha, is situated in the Nagaur district of Rajasthan. According to Jinaprabha's *Vividhatīrthakalpa* (p. 105), there was a Vīra temple at this place. The Pārśva temple was considered very sacred in Jinaprabha's time and its original icon was once broken by that iconoclast, Muslim invader Sāhāvadīna (Muhammad of Ghūr), in the last quarter of the 12th century. However, the evidence of both the *Tīrthakalpa* and the *KB* suggest that it continued as a Śvetāmbara *tīrtha* in the later period also. See for a modern account, *Tīrtha Darśan*, I, pp. 146ff. The earliest inscription from this place, is dated V.S. 1221; another epigraph has no date, but mentions the temple of Pārśva of this place (see Jinavijaya, *Prācīn Jaina-lekha-saṅgraha*, II, No. 444-445). See for some other useful details, Jain, *Ancient Cities and Towns* etc., pp. 424ff.

197. Pindawara :—This place, sacred to Lord Mahāvīra, is now situated in the Sirohi district of Rajasthan and was known, in ancient times, as Piṇḍaravāṭaka, and this name occurs in an epigraph from Ranakpur, dated V.S. 1496; See Jinavijaya, *op.cit.*, II, No. 307. Several epigraphs from the Mahāvīra temple of this place, belonging to the 16th century, are known; See Nahar, *Jain Inscriptions*, I, Nos. 946ff. One of the earliest metal Jain icons, dated V.S. 744, is preserved in this place; see also *supra*, I,

pp. 152f; it was, however, discovered from Vasantgaḍh fort, which marks the site of the ancient Vasantapura, which was a great Jain centre, in the 9th century, as the evidence of Jayasiṁha's *Dharmopadeśamālā*, suggests.

198. Podanapura :—This ancient place is now known as Bodhan and is situated in the Nizāmābād district of Andhra Pradesh. It was a stronghold of Jainism, before the 12th century. A damaged epigraph, of the time of Vikramāditya VI, refers to a Jain temple of this place; see Desai, *op.cit.*, pp. 102f; see also *Hyderabad Archaeological Series*, No. 7; see for other Jain epigraphs, *J.Ś.L.S.*, V, Nos. 35, 46, 65 and 72.

199. Ponnugunda :—This place, now known as Hungund, is in the Bijapur district of Karṇāṭaka. There were at least three Digambara temples at this place in the 11th century, called by the names Tribhuvanatilaka Jinālaya, Mahāśrīmanta *basadi* (mentioned in the Nanda-vāḍige epigraph of the same district) and the Arasara *basadi*, which is mentioned in an epigraph from Hungund, dated 1074 A.D., in the reign of Someśvara II; see Desai, *op.cit.*, p. 107.

200. Prahlādanapura :—This *tīrtha*, now known as Palanpur, is situated in the district of the Banās Kantha in Gujarat. It is also the district headquarters. The *KB* repeatedly refers to this place and mentions several temples, including those of Candraprabha (p. 50) and Yugādideva (p. 60). Several temples, including those of Mahāvīra, Ṛshabha, Nemi, Pārśva and Nandīśvara were built in V.S. 1305, during the reign of the Kharatara *ācārya* Jineśvara II at this town. However, at present, the Pārśva temple of this place is the most important Jain shrine; see *Tīrtha Darśan*, I, p. 336. The earliest reference to Prahlādanapura is found in a Jain manuscript, dated V.S. 1274; see Jinavijaya, *Jaina-pustaka-praśasti-saṅgraha*, p. 115. This town was founded by prince Prahlādana of the Paramāra *vaṁśa*; see *Prabandhakośa*, p. 84 and the *PPS*, p. 43. This

prince was a contemporary of Hemacandra and Kumārapāla.

201. Pratishṭhāna :—This ancient town is now known by the name Paithan, which is situated in the Aurangābād district of Mahārāshṭra. According to the Śvetāmbara tradition, as early as the time of the Śātavāhana king Hāla, Jainism gained a firm foothold at this town. Jinaprabha has written three separte *kalpas* on this *tīrtha*, which was considered, sacred to Muni Suvrata (see *Vividhatīrthakalpa*, Nos, 23, 33 and 34). We further learn from that work (p. 47) that the saint Kālakācārya visited this town, 993 years after the Nirvāṇa of Lord Mahāvira. At present, the Digambaras have appropriated this tīrtha ; see *Bhārat ke Digambara Jaina tīrtha*, IV, pp. 274 ff.

202. Prayāga :—This ancient Hindu *tīrtha* is also mentioned in the Jain literature, as a sacred place of the Jains. The *Vividhatīrthakalpa* makes this place a *tīrtha*, associated with Śītalanātha, the 10th *Tīrthaṅkara*. The Digambaras also have now a few temples at this place ; see *Tīrthavandanasaṅgraha*, pp. 160 f.

203 Pūli :—This ancient place, now known as Hū'i, is situated in the Belgaum district of Karṇāṭaka, and had a well-known temple-complex, called Māṇikyatīrtha *basadi* ; see above, pp. 100 f. ; it was apparently a sacred place of the Jains. There were several Jina temples, at this place, and an epigraph of the 11th century, refers to the monks of the Yāpanīya saṅgha and Punnāgavṛkshamūla *gaṇa* ; see for some more details, Desai, *op cit* , pp 117 f.

204. Puṇḍravardhana :—This was a great Jain centre in pre-Christian times, as there was a separate *śākhā* of the Śvetāmbara Jains, called the Puṇḍravardhaniyā. At the time of Hiuen-tsang's visit (in the 7th century), there were numerous Digambara Jains at this town (see Watters *Y-C*, II, p. 184) Strangely enough, after that, we do not get any reference to the Jains in any work of literature or any epigraph. The *Vividhatīrthakalpa* (p. 86) mentions the Vīra

temple of Puṇḍraparvata, which may be identical with Puṇḍravardhana.

205. Purikaranagara :—See Lakshmeśvara.

206. Purimatāla :—See Prayāga ; it is associated with Ṛshabha.

207. Pushkara :—This great Hindu *tīrtha* was also associated with the Jains, from the 12th century, as the evidence of the *K.B.* (pp. 24, 44) suggests ; see also Jain, *Ancient cities* etc., p. 104.

208. Rāḍavara :—This *tīrtha*, sacred to Lord Mahāvīra, is situated in the Sirohi district of Rajasthan ; see *Tīrtha Darśan*, I, p. 243.

209. Rājagṛha :—This great city of ancient India, was intimately connected with the activities of Lord Mahāvīra (see *supra*, I, pp. 7, 13, 21, 23, 25, 35 etc.). According to the Jain tradition, it was also the birth-place of Muni Suvrata. A few Jain antiquities of the Gupta period are also to be found in this place ; see *supra*, I, pp. 106 f. Even in later times, Jain monks, living in Gujarat and South India, used to visit this ancient city. For a modern account, see *Tīrtha Darśan*, I, pp. 40 ff. ; and see also *Tīrthavandanasaṅgraha*, pp. 168 ff.

210. Rājanagara :—This *tīrtha* came into prominence, only in the 17th century. It is dedicated to Ādinātha. The earliest reference to this place, is to be found in a Śvetāmbara manuscript of V.S. 1654 ; see *Śrī-praśasti-saṅgraha*, p. 153, No. 601 ; see also *Tīrtha Darśan*, I, p. 197. The Śvetāmbara Terāpanthi sect originated from this place. It is situated in the Udaipur district of Rajasthan.

211. Rājyapura :—This place, now known as Rajorgarh, had a temple of Śāntinātha in the 10th century ; It is in Alwar district of Rajasthan ; see *supra*, I, p. 156.

212. Rāmagiri :—As noted by us, in the previous volume of the present work (pp. 205, 309, 312), this place was connected with Jainism, from very early period. It is mentioned by Vimala in his *Paumacariyaṁ* (40.16), and by

Ravisheṇa (40.27 ff.) in his *Padmapurāṇa* and also by Jinasena II in his *Harivaṁśa* (46·18 f.). The *Bṛhatkathākośa* (59·194) describes it as situated between Kaliṅgavishaya and Andhravishaya. Almost all the above-mentioned authorities describe this place as abounding in Jina temples ; see in this connexion the passages, quoted in the *Tīrthavandanasaṅgraha*, pp. 8, 15 etc. Ugrāditya (8th century) wrote his medical treatise *Kalyāṇakāraka* in this place (see *supra*, I, p. 205). An inscription from Rāmakoṇḍa (Rāmatirtha) in Vishakhapatnam district of Andhrapradesh, dated in the first quarter of the 11th century, of the time of the Eastern Cālukya king Vimalāditya (1011-1022), practically proves that this place is identical with Rāmagiri, mentioned by Vimala, Ravisheṇa and other poets ; see also *supra*, p. 86. It is also tempting to suggest that this hill is identical with Rāmagiri of the *Meghadūta*. The evidence of Vimalasūri's *Paumacariyaṁ* further suggests that Rāmagiri was one of the earliest Jain *tīrthas* of Southern India. The epigraph, mentioned above, certainly proves that, as late as the 11th century, Rāmakoṇḍa or Rāmagiri retained its position as a major Jain *tīrtha*.

213. Rāmaṭeka :—This place, in the Nagpur district of Mahārashṭra, according to a few scholars, represents Kālidāsa's Rāmagiri. However, this is nothing more than mere conjecture. The Digambara Jains, have a Śāntinātha temple on the hill-top here ; and this temple dates from the 16th century ; see *Tīrtha Darśan*, II, p. 530.

214. Rāṇakapura :—This celebrated Śvetāmbara *tīrtha*, dedicated to Ādīsvara, is situated in the Pāli district of Rajasthan. As we have already noticed (see above, p. 175), this temple was built in V.S. 1496, during the reign of the great Kumbha. This *tīrtha* was visited by the poet Megha in V.S. 1499, who has referred to the seven Jina temples of this place. The temple of Ādīśvara was named after its builder, namely, minister Dharaṇa and it came to be known as Dharaṇavihāra and also Trailokyadīpaka. Later inscrip-

tions from this temple-complex have also been discovered; see Jinavijaya, *Prācīn Jainalekha-saṅgraha*, II, Nos. 307 ff. One inscription (No. 308) mentions the celabrated Hīravijaya, who visited it during the time of Emperor Akbar. For a very useful account of this *tīrtha*, see the *Avalokana* in Gujarati of Jinavijaya in Vol. II of his great work on Jain epigraphs, pp. 185 ff; for a modern appreciation, see *Tīrtha Darśan*, I, pp. 210 ff.

215. Raṇastambhapura :—This place in the Sawai Mādhopur district of Rajasthan, was associated with Jainism, during the days of Pṛthvīrāja I of the Cāhamana dynasty, who ruled in the first quarter of the 12th century. Siddhasenasūri, who lived in the 12th century, includes this place in the list of holy Jain *tīrthas* (see *G.O.S.* 76, pp. 312 and 316). See also Jain, *Ancient cities* etc, p. 330. Afterwards, in the Mughal period, a temple of Mallinātha was built in this fort (see *ibid.*, p. 335). Several Jain works were also written in this place.

216. Ratnapurī :—This place in the Faizabad district of U. P., according to the early Śvetāmbara tradition, was the birth-place of Dharmanātha, the 15th Tīrthaṅkara. There are a few Śvetāmbara and Digambara temples in this place; however no early inscription or even sculture (of the pre-Muslim period) is available, at present, from this place. Jinaprabha, describes it as situated near Ayodhyā (p. 86) and devotes a *kalpa* on this *tīrtha*, which he himself never visited. He calls it by the name Ratnavāhapura and describes it as situated on the Gharghara river.

217. Rāyabāg :—This place, in the Belgaum district of Karṇātaka, was once a flourishing Jain centre under the Raṭṭa kings A few epigraphs have been discovered from the local Ādinātha temple of this place; see *J.Ś.L.S.*, III, Nos. 314, 446; IV. Nos. 128, 317, 492-93. The earliest epigraph is dated 1041 A.D.

218. Reshandīgiri :—This place in the Chatarpur district of M. P., in dedicated to Pārśvanātha and there is also

a late madiaeval temple of Śreyāṁsanātha. According to Premi (*op.cit.*, pp. 449 f.), this *tīrtha* was probably near Rajgir. See in this connexion, *Tīrtha Darśan*, II, pp. 520 f.; see also *Tīrthavandanasaṅgraha*, pp. 170 f.

219. Rohītaka :—A *yaksha* shrine of this place, is mentioned in the Upāṅga text, the *Nirayavalikā* (see *supra*, I, p. 251). It is also mentioned in the *Bṛhatkathākośa* (story No. 136), where the Hindu deity Kārttikeya is represented as a Jain *muni*, which is both amusing and ludicrous; see also *Śrīpraśasti-saṅgraha*, No. 666. The modern name of this place is Rohtak in Haryana. A temple of Pārśvanātha of this place was in existence during the time of emperor Bābur (Babbrara) in V.S. 1584 and 1586. (see Mukhtar, *Jaina-grantha-praśasti-saṅgraha*, I, pp. 141, 222). The temple was under the supervision of the Digambara monks of the Kāshṭhā *saṅgha*, Māthurānvaya and Pushkara *gaṇa*.

220. Rudrapallī :—This was a place near Delhi and a Śvetāmbara *gaccha* called the Rudrapallīya *gaccha*, originated from the Kharatara *gaccha* in this place, in 1147 A.D. (see *I.A.*, XI, p. 248; see also *KB.*, pp. 17-18). The *KB* (p. 18) mentions two temples of this place, namely those of Pārsva and Ṛshabha. For references to this *gaccha*, see Nahar, *op.cit.*, I, Nos. 461, 990, 122, 734, etc.; II, Nos. 2029, 1052, 1325 etc.; see also *J.S.B.I.*, VI, pp. 172, 353, 370.

221. Sāgapattana :—This place, known at present as Sagwara, had a temple of Ādinātha in the 15th century. It is now near Dunagarapur in South Rajasthan. As noticed above, Śubhacandra wrote his *Pāṇḍavapurāṇa* in this Ādinātha temple of in V.S 1608. Another Digambara writer Guṇacandra wrote his *Ananta-Jina-vratapūja* in the same Ādinātha temple of Sagwara in V.S. 1633; see Mukhtar, *Jaina-grantha-praśasti-saṅgraha*, pp. 34, 50; see also *Bhaṭṭāraka Sampradāya*, No. 330, which shows that the Ādinātha temple here, was built in the 15th century. A temple of Sambhavanātha of this place, was in existence in V.S. 1639; see *ibid.*, No. 406.

222. Śākambharī :—The present name, of this famous place of antiquity is Sambhar, and it is situated in the Jaipur district of Rajasthan. We have already seen that the Cāhamanas of Śākambharī were good patrons of Jainism. A large Jain temple was built in this place by a merchant called Padma, an ancestor of Jinadāsa, the author of the *Holīreṇukācarita* which was written in V.S. 1608. The above-mentioned Jina temple of Śākambharī was built apparently in the 15th century ; see Mukhtar, *op.cit.*, p. 64.

223. Sāketa :—See Ayodhyā.

224. Sammeta :—This great *tīrtha* is generally identified with the Pareshnāth hill situated in the Giridih district of Bihar. As noted in the earlier volume of the present work, a majority of the Tīrthaṅkaras, according to the Jain tradition, breathed their last on the summit of this hill. However, no epigraph of pre-Muslim period, has been discovered from this hill, as yet, although there are early literary references to it. However, the name of this hill shows that it was surely associated with Pārśvanātha, the real founder of Jainism ; for a modern account, see *Tīrtha Darśan*, I, pp. 14ff.

225. Saṅgrāmapura :—This place, now known as Sāṅgāner, is few miles from Jaipur in Rajasthan and has a beautiful Jina temple, which according to Jain (see *Ancient Cities and Towns* etc., p. 456), has an epigraph of the 10th century (see Appendix 65 of that work). In the later period, a number of Jain works were written in this place ; see for details, *ibid.*, pp. 456f.

226. Śaṅkheśvara :—This place in the Mahesāna district of Gujarat was associated with Pārśvanātha from quite early times. The *KB* (pp. 60, 63, 74) mentions this temple of Pārśvanātha thrice and associates it with the Kharatara Ācāryas like Jinacandra III and Jinakuśala. According to that work, when Jinacandra III first visited it in V.S. 1352, it was known as a great *tīrtha*. Jinaprabha in his celebrated work (p. 52) has devoted a *Kalpa* on it. The Digambara

writers like Sumatisāgara and Jñānasagara have mentioned the temple-complex of Śaṅkheśvara; see *Tīrthavandana-saṅgraha*, pp. 54, 56, 61, 76 etc. Sajjana and Vastupāla also were associated with this *tīrtha*; see also *Tīrtha Darśan*, II, pp. 439ff. It still attracts thousands of Jain visitors every year. It was also known as Śaṅkhapura.

227. Śatruñjaya :—This is probably the greatest Śvetāmbara *tīrtha* of India. As we have already noticed, in the earlier volume (p. 244), of the present work, it is mentioned even in a Jain Aṅga text, as the mountain, where the five Pāṇḍavas breathed their last. This is, however, not supported by the evidence of the *Mahābhārata*. In any case, this proves that even in the pre-Christian period, this mountain was looked upon as a holy place, by the Śvetambara Jains. An interesting history of this *tīrtha* has been given by Jinaprabha, in the very first *Kalpa* of his work; see pp. 1ff. The devout Jains, from the earliest times, used to visit this place. And almost all the Jain writers, of the two sects, have mentioned this *tīrtha*. Jinaprabha gives the interesting information that at least once in V.S. 1369, the original image of the *mūlanāyaka* Ṛshabha was destroyed by the Muslims, which was restored by Samarā Shāh in V.S. 1371. For a modern account, of this great *tīrtha*, see *Tīrtha Darśan*, II, pp. 428ff.

228. Satyapura :—This great Śvetāmbara *tīrtha*, sacred to Lord Mahāvīra, now known as Sanchor, is situated in the Jalor district of Rājasthan. The evidence of the *Vividhatīrthakalpa* (pp. 28ff.), proves that this *tīrtha* was probably in existence even in the pre-Gupta period (see *supra*, I, p. 157). Dhanapāla, who lived between 970 and 1030 A.D., wrote a poem on this famous Mahāvīra temple of Satyapura. The first Muslim attack on this Jain *tīrtha*, was made by Sultan Mahmūd in V.S. 1081, according to Jinaprabha and the second and third in V.S. 1348 and 1356. All these attempts, on the part of the Muslim iconoclasts, proved unsuccessful. However, the same authority informs

us (p. 30) that Alā-Ud-dīn himself came and destroyed it in V.S. 1367. An epigraph of V.S. 1325, discovered from Sanchor, not only calls it a *mahāsthāna* (great *tīrtha*), but also mentions its Mahāvīra *caitya* (see Nahar, *op.cit.*, I, No. 932). The first Muslim attack on Satyapura, mentioned by Jinaprabha, has also been referred to by Dhanapāla in his *Satyapurīya Mahāvīra Utsāha.* It should be remembered that Dhanapāla was an exact contemporary of Mahmūd. For more details, See K. C. Jain, *op.cit*, pp. 193ff. ; and *Tīrtha Darśan*, I, pp. 298f.

229. Śeriśā :—This place, sacred to Pārśvanātha, is situated on the Ahmedabad-Mahesāna road in Gujarat. It is mentioned several times in the *KB* (pp. 62, 76, 79) as the *tīrtha*, sacred to Pārśva. Jinacandra III of the Kharatara *gaccha* paid a visit to it in V.S. 1364 and Jinakuśala of the same *gaccha* visited it twice in V S. 1381 ; see also *Tīrtha Darśan*, II, pp. 452f. Jinaprabha also mentions it thrice in his celebrated work (pp. 24, 25, 106).

230. Sesalī :—This *tīrtha*, sacred to Pārśvanātha, is situated in the Pālī district of Rajasthan ; see *Tīrtha Darśan*, I, p. 240.

231. Sevāḍī :—This was a well-known *tīrtha* and is mentioned as Śamīpāṭī or Samīpaṭī in the epigraphs, discovered from this place, now situated in the Pālī district of Rajasthan. In the epigraphs, from this place, we find references to the temples of Arishṭanemi, Dharmanātha, Vīranātha (Mahāvīra) and Pārśvanātha ; see Jinavijaya, *Prācīn Jaina-lekha-saṅgraha*, II, Nos. 323-330. At present, the presiding deity is Śāntinātha. The available dates, found from the epigraphs, range from V.S. 1167 to V.S. 1321. See for more details Jinavijaya's *Avalokana* in his above-mentioned work, pp. 211ff.

232. Shaṇḍeraka : —This *tīrtha*, now known as Saṇḍerā, is in the Pālī district of Rajasthan and, at present, this *tīrtha* is dedicated to Śāntinātha. In earlier times, however, there were temples, dedicated, not only to Śāntinātha, but also

to Mahāvīra and Pārśvanātha, at this place. The temple of Mahāvīra is mentioned in an epigraph of V.S. 1221 (see Nahar *op.cit.*, I, No. 883). Another temple of Pārśva is mentioned in an epigraph, of that place, dated V.S. 1236 (*ibid.*, I, No. 884). Siddhasena in his *Sakalatīrthastotra* (G.O.S. 76, pp. 312-16), recognises it as a *tīrtha*. A separate Śvetāmbara *gaccha*, called Saṇḍeraka *gaccha*, originated from this place, in the 10th century or more correctly, V.S. 964, according to a later epigraph (see Jinavijaya, *op.cit*, II, No. 336), and the founder was Yaśobhadrasūri. In several epigraphs, of later times, the monks of this *gaccha* have been mentioned. See Jinavijaya, *ibid.*, Nos. 217, 213, 108-9, 388, 385, 540 and Nahar, *ibid.*, I, Nos. 839, 519, 415, 357 etc. etc.

233. Shergarh.—This place, situated some 90 miles South-west of Kota, in Rajasthan, was once known as Kośavardhana and there were Jain temples in this place, in the early mediaeval period. Epigraphs of the 10th century, and also of later period, refer to the building of Jina temples and also to festival, connected with Neminātha at this town; for details, see K. C. Jain, *op cit.*, p. 240.

234. Siṁhapura :—This *tīrtha*, also known as Siṁhapurī, is identified by the present-day Jains with Sarnath near Vārāṇasī, the world-famous Buddhist *tīrtha*; see *Tīrtha Darśan*, I, pp. 86 ff. Siṁhapurī is the place, where according to the Jain tradition, the 11th Tīrthaṅkara Śreyāṁsa was born. However, the evidence of Yuan Chwang seems to suggest that this place is identical with Siṁhapura, situated in the Salt Range (Punjab, Pakistan), which has been described by that pilgrim as connected with a "founder" of the "while-cloth" sect (see Watters, *On Yuan Chwang's Travels* etc., I, p. 251); see also *supra*, I, pp. 97, 98, 151-52 etc. The present Siṁhapurī near Sarnath, has no old sculpture or epigraph and we can safely ignore its claim as the *tīrtha*, associated with Śreyāṁsa. However, as we have already pointed out, all the Tīrthaṅkaras before Pārśvanātha,

like the previous Buddhas, were mythical figures, and had no real existence.

235. Siṁhapura (2) :—This place, sacred to Neminātha, was a Digambara *tīrtha* on the river Kāverī ; see *Tīrtha-vandanasaṅgraha*, p 80, where we have a description of this place by Jñānasāgara, who lived in the 16th century. It was also called Narasiṁhapaṭṭana ; see *ibid.*, p. 184 and *Bhaṭṭāraka Sampradāya*, No. 720.

236. Sirohī :—This well-known place is also a district-town of Rajasthan. The Ādinātha temple of this place was built in the last quarter of the 13th century. Afterwards, temples, dedicated to Pārśva, Śānti and others were also built in this place. The great Hīravijaya also was associated with this place and several Jain works were written here in the 15th, 16th and 17th centuries ; see *Śrī-Praśasti-saṅgraha*, Nos. 112, 246, 355, 374 etc. See for a modern account, *Tīrtha Darśan*, I, pp. 248f.

237. Sonāgiri :—This Digambara *tīrtha*, situated in the Datia district of M. P., has now numerous Jina temples, quite a few of which, were built before the arrival of the British. An inscription, found in the pedestal of an image of the temple No. 76 to this *tīrtha*, has been assigned to the 7th century A.D (see *J.Ś.L.S*, V, No. 5). Several other image-inscriptions of the period between 1200 and 1600 A.D, have also been discovered from different temples of this Digambara *tīrtha* ; see *J.Ś.L.S*, V, Nos. 108, 110, 138, 178, 190, 191, 226, 229 etc ; see also *Bhārat ke Digambara Jaina tīrtha*, III, pp. 54ff.

238 Śrāvastī :—This great city of the ancient Kosala *janapada*, is now situated in the Bahraich district of U. P., and was the birth-place, according to the Jain tradition, of Sambhavanātha, the 3rd Tīrthaṅkara. As noted in the earlier volume of the present work (p. 39), an early Śvetāmbara *Śākhā*, called Śrāvastikā had originated by 300 B.C., and it was obviously connected with this great city, which was visited by Lord Mahāvīra himself. The discovery of

pre-Gupta Jain images, from this place, proves that it was a Jain sacred place in earlier days; see for details, *supra*, I, pp. 92f. Jinaprabha in his celebrated work (pp. 70-71), mentions the fact that in his time (early 14th century), this city was known as Maheṭha and the village of this name, is still known (see Cunningham, A.G.I, revised ed. p. 469). The Sambhava temple was still standing at the time of Jinaprabha, who gives us the interesting information that it was destroyed by Alā-Ud-dīn's general Habbasa, who came to this place from Bahraich; see for a modern account, *Tīrtha Darśan*, I, pp. 112-13. See for an interesting Digambara story in connexion with this city, Harisheṇa, *Bṛhatkathākośa*, story No. 156 (Upadhye's ed., pp. 348-349).

239. Śrīpura :—This place is identical with Sirpur in the Akola district of Mahārāshṭra. The Pārśvanātha temple of this place, was known even to Jinaprabha (pp. 102f), who wrote a *Kalpa* on this *tīrtha*. The Digambara Madanakīrti, who flourished in the 12th century, has mentioned this *tīrtha* in his *Śāsanacatustrimśikā* (verse No. 3); see also *Tīrthavandanasaṅgraha*, pp. 179f; and *Bhārat ke Digambara Jaina tīrtha*, IV, pp. 288ff. The Śvetāmbara Śīlavijaya, writing in the 17th century, has also mentioned it; see Premi, *op.cit.*, p. 454.

240. Śrīraṅgapaṭṭaṇa :—This place near Mysore town had temples of Ṛshabha, Pārśva and Mahāvīra during Śīlavijaya's time; see Premi, *op.cit*, p. 459; and *Tīrthavandanasaṅgraha*, pp. 180-181.

241. Stambhapura :—This great *tīrtha*, now known as Cambay, was undoubtedly one of the greatest Śvetāmbara *tīrthas*, of the mediaeval period, in Gujarat. The earliest reference to this place, as noted by Altekar (*A Hist. of Important Towns in Gujarat*, *I.A.*, Supplement, p. 47) is found in the Kavi grant of Rāshṭrakūṭa Goviṇda III, dated Śaka 749. However, this place came to be associated with Jainism, according to the author of the *Vividhatīrthakalpa*, from the days of Abhayadeva, the famous author of the nine Aṅga

texts, and one of the earliest saints of the Kharatara *gaccha* (see pp. 12 f.; pp. 104 f.; see also *KB.*, p. 6). That Abheyadeva was the founder of this *tīrtha*, sacred to Pārśvanātha, is also supported by the evidence of the *Prabhāvakacarita*, pp. 165 f. and also the *P.C.* (p. 120). A manuscript of the original *Bhagavatī*, which was copied at Stambhatīrtha between V.S. 1110 and 1119 is probably the earliest Jain work to refer to this holy place (see Jinavijaya, *Jaina-pustakapraśasti-saṅgraha*, p. 99). This shows that even in Abhayadeva's life-time, it was recognised as a *tīrtha*. Hundreds of Jain manuscripts were afterwards copied here and other temples were also built in this place. For the epigraphs of this place, see Jinavijaya, *Prācīn Jaina-lekha-saṅgraha*, II, Nos. 447 ff.; and for the manuscripts, copied here, see the same writer's *J.P.S.*, p. 167.

242. Surat :—This well-known place, also known as Sūryapura, is situated in Gujarat, and had a temple of Candraprabha in the 16th century; see Jñānasāgara, verse 71, quoted in *Tīrthavandanasaṅgraha*, p. 76. A temple of Ṛshabha of this place has been mentioned in a literary record of V.S. 1664; see *Bhaṭṭāraka Sampradāya*, No. 497; see also *ibid.*, No. 65. For a reference to Vāsupūjya temple of this town, see *ibid*, Nos, 154, 159. See also *Tīrthavandanasaṅgraha*, p. 185.

243. Śūrpāraka :—This place, now represented by Sopara in Mahārāshṭra, was connected with Jainism, from early times (see *supra*, I, p. 111); see *Prakrit proper Names*, II, pp. 862 f. The Jīvantasvāmi Ṛshabha temple of this place, has been mentioned in the *Vividhatīrthakalpa* (p. 85). The *Purātanaprabandhasaṅgraha* (p. 42) also mentions this temple and refers to its hoary antiquity.

244. Tagaḍūru :—This ancient place is, at present, identified with Dharmapuri a district town of Tamil Nadu. There was a Jina temple here of the 9th century, and it received a grant from a Nolamba Pallava chief called Mahendra I and afterwards also from his son called Ayyapadeva; see *E.I.*, X, pp. 65 ff.; and Desai, *op.cit.*, p. 162.

245. Tagarapura :—This place was also known as Terāpura and the Jain caves here were quite well-known in earlier times. As we have noted, in connexion with Osmanabad, both Harisheṇa and Kanakāmara have mentioned the Pārśva *tīrtha* of this place. Tagarā is mentioned in the 7th-century *Cūrṇi* on the *Uttarādhyayana* (p. 62) and the *Vyavahārabhāshya* (III, 339) also proves its association with Jainism. It appears from these two references that in earlier times, Tagara (it is mentioned in as early a text as the *Periplus*) was a Śvetāmbara stronghold, and only at a later period, it came under the influence of the Digambaras.

246. Tahangarh :—Its ancient name was Tribhuvanagiri and it is some 14 miles, South of Bayānā in Rajasthan. The Śātinātha temple here was consecrated by the Kharatara Jinadatta before V.S. 1211 (see *K.B.*, p. 19). The next Ācāraya Jinacandra II visited it in V.S. 1214 (see *K.B.*, p. 20). The Digambaras also had their temples, at this place. A temple, named after a local ruler called Ajayapāla, was under the supervision of the monks of the Māthura *saṅgha* here ; for further details, see Jain, *Ancient cities* etc., pp. 361 f.

247. Tāladhvaja :—This place near Śatruñjaya in the Bhavnagar district of Gujarat, is now sacred to Sumatinātha and was known even before 1200 A.D. See for more details, *Tīrtha Darśan*, II, pp. 420 f.

248. Tālanapura :—This place in Dhar district of M. P., is sacred to Ādinātha and is respected by both the Śvetāmbaras and the Digambaras. There are a few old icons in this temple-complex ; see for details, *Tīrtha Darśan*, II, p. 483.

249. Talapāṭaka :—It is near Banswara in Rajasthan, and its modern name is Talawāḍā. Formerly, there was a temple of Śāntinātha at this place, and it is also recognised as a *tīrtha* in Siddhasena's *Sakalatīr-tha-stotra* (G.O.S. 76, p. 156). At present, there is a temple of Sambhavanātha. See for further details, K. C. Jain, *op.cit.*, pp. 420 f.

250. Tāmralipti :—As we have already seen in the earlier volume of the present work (p. 37), there was a Śvetāmbara *Śākhā*, connected with this famous port, in the 4th century B.C. Jainism was in a flourishing state, even in the days of Hiuen Tsang, in every part of Bengal The discovery of hundreds of early medieval Jain icons from almost all parts of West Bengal, proves its great popularity before 1000 A.D. Even in Mahāvīra's time, the residents of Tāmralipta were attracted towards the religion of the Nirgranthas (see *supra*, I, p. 38), Prabhācandra's *Kathākośa* (11th century) refers to the Pārśva temple of this town (p. 26). Prabably after 1100 A.D., Jainism lost its hold in Bengal.

251. Tāraṅgā :—This sacred hill in the Mahesāna district of Gujarat, became a holy place of the Śvetāmbaras, from the days of the celebrated Kumārapāla. A magnificient temple of Ajitanātha, the 2nd Tīrthṅkara, was built by this great king, on this hill ; see *Prabhāvaka*, p. 207 ; *PC*., p. 96 ; and *PPS*., pp. 47 f. Jinaprabha also in his celebrated work (p. 85), associates this hill with Ajitanātha. And there are several references to it in the *KB*. (pp. 52, 55 and 59) ; see also above, p. 23. The Digambaras also became interested in this place, from the 16th century (see *Tīrthavandanasaṅgraha*, pp. 246 f.) and one of their temples was built in V.S. 1611. It was also known as Tārāpura, and Tāraṇagaḍh. According to the *Kumārapālapratibodha* (p. 443), there was formerly a temple of Tārā, built by Vatsarāja, on this hill, from which it came to be known as Tārāpura ; see also *Bhārat ke Digambara Jaina tīrtha*, IV, pp. 137 ff. ; and *Tīrtha Darśan*, II, pp. 355 ff.

252. Tavanidhi :—This place, secred to Śāntinātha, in the Shimoga district of Karṇāṭaka, has yielded a few Jain epigraphs of the 13th century. It was also known as Tavanandi. It was a surely Jain sacred place where, Jain monks embraced voluntary death ; see for inscriptions, from this place, *J.Ś L.S.*, III, Nos. 534, 540. 568-69, 577-78.

253. Taxila :—This celebrated ancient city, now in Pakistan, was in all probability, associated with Jainism, even from pre-Christian times (see *supra*, I, p. 97). The *Vividhatīrthakalpa* recognises it as a Jain *tīrtha* and associates this place with Bāhubali (p. 85).

254. Tengali :—This place in the Gulbarga district of Karṇāṭaka, had a Jina temple in the 12th century ; see for further details, Desai, *op.cit.*, p. 199, 331 f.

255. Terdāl :—It is situated in the Sangli district of Mahārāshṭra, and it was known as Teridāḷa in the 12th century. Inscriptions prove the existence of a Neminatha temple of this place. An epigraph of 1123 A.D. (*I.A.*, 14, pp. 14 ff.) of the time of the Raṭṭa king Kārttavīrya II, refers to grant for this temple, which was constructed by a devout and wealthy Jain called Goṅka ; for further details, see Desai, *op.cit.*, pp. 119 f. It was apparently a very well-known place of this area.

256. Thārāpadra :—This old Jain *tīrtha*, situated in the Banas Kantha district of Gujarat, is at present known as Tharāda. The well-known play *Moharājaparājaya* was first enacted in the Kumāravihāra temple, dedicated to Lord Mahāvīra, of this place ; see *J.S.B.I.*, VI, p. 585. At present, this *tīrtha* is sacred to Ādiśvara and *PPS* (p. 48, mentions probably this temple, when it refers to the *Thārapadrīya prāsāda*. A Śvetāmbara *gaccha* also originated from this place. See for a modern account, *Tīrtha Darśan*, II, pp. 340 f.

257. Thuvauna :—This place, sacred to Ādinātha, is situated in the Guna district of M. P. ; for details, see *Tīrtha Darśan*, II, pp. 514 f.

258. Tilakapura :—This place in generally identified with Prabhāsa Pāṭana, well-known for the Candraprabha temple ; see *Tīrthavandanasaṅgraha*, p. 147.

259. Tirumalai :—This well-known Jain *tīrtha*, famous for the magnificent, standing icon of Neminātha, is situated in the North Arcot district of Tamil Nadu. We have already

discussed a few important Jain epigraphs of this place, which prove that it was a Jain sacred place even before 1000 A.D.; see *supra*, pp. 83 f.; and *Tīrtha Darśan*, II, pp. 589 f.; see also Desai, *op.cit.*, pp. 42 ff.

260. Toḍā Raisingh :—This place, in the Jaipur district of Rajasthan, was a well-known Jain centre in the mediaeval period. It was also known as Takshakapura, Takshakagaḍh and Taḍāgapattana. According to the Bijolia inscription of V.S. 1226, one Vaiśravaṇa, an ancestor of Lolaka built a temple at Taḍāgapattana (see *J.Ś.L.S.*, IV, No. 265). However, there is no trace of such an old Jain temple at this place now. Afterwards, temples of Ādinātha and Neminātha were also built in this place. A manuscript of the *Nāgakumāracarita* was copied in the Ādinātha temple of Takshakapura in V.S. 1603; see *Bhaṭṭāraka Sampradāya*, No. 267; An earlier manuscript of the *Pravacanasāra* was copied here in V.S. 1497; see *ibid.*, No. 245. See also for some more details, Jain, *Ancient Cities* etc., pp. 258 f.

261. Tripurī :—This was the old capital of the Kalacuris and is situated near Jabalpur in M. P. A Digambara temple, of this place, called Trilokatilaka, has been mentioned by Udayakīrti, who flourished in all probability, in the 13th century; see *Tīrthavandanasaṅgraha*, pp. 38, 149. Some of the beautiful Jina icons from Tewar (the present site of Tripurī) have been preserved in the Jabalpur museum.

262. Uccanagara :—It is difficult to identify this place correctly, at the present state of our knowledge. J. C. Jain identifies it with Bulandshahr in U. P., which is merely a suggestion. It was, in all probability, in Rajasthan or Sind. An early Śvetāmbara *śākha*, mentioned in the *Therāvalī*, originated from this place. It is mentioned several times in the *KB* and it was intimately connected with the activities of the monks of the Kharatara *gaccha* (see pp. 19, 20, 23, 34, 75, 81).

263. Ucchaṅgi :—This was a holy place, sacred to the

Jains, from quite early times. There was a shrine in this place, under the supervision of the Yāpanīyas. It is situated in the Dharwar district of Karṇāṭaka; see in this connexion, Desai, *op.cit.*, p. 166; see also *J.Ś.L.S.*, IV, No. 368.

264. Udri:—This place in the Shimoga district of Karṇāṭaka, has yielded a very good number of Jain epigraphs of the mediaeval period. There was a Śāntinātha temple in this place, which was built in the closing years of the 12th century, by a Jain general called Mahādeva *daṇḍanātha* in Śaka 1119, during the rule of the Hoysala Ballāla II (see *E.I.*, VIII, Sorab, 140).

265. Ujjayinī:—This great city of ancient India, was also connected with Jainism from even the early Christian period. The *Vividhatīrthakalpa* (pp. 88-89) has a good account of Kuṇḍugeśvara Ṛshabhadeva temple of this place, which was built by the great Śvetāmbara *ācārya* Siddhasena Divākara, a contemporary of Vikramāditya of the Indian tradition. The Digambaras also know the story of Siddhasena's visit to Ujjayinī; see *Tīrthavandanasaṅgraha*, p. 121.

266. Ukhalada:—This place in the Parbhani district of Mahārāshṭra, has yielded a number of inscribed Jina images which show that the temple here was in existence from 1215 A.D. It was a Digambara shrine under the monks of the Mūlasaṅgha, Sarasvatī *gaccha*; see *J.Ś.L.S.*, V, Nos. 135-37, 197 etc.

267. Ūna:—This place in the West Nimar district of M. P., was a well-known Digambara *tīrtha* from the mediaeval period. There are a few dilapidated temples here, which have yielded epigraphs of the mediaeval period. An epigraph mentions the Paramāra Udayāditya, which proves that this place was a Jain *tīrtha*, even in the 11th century; see *J.Ś.L.S.*, IV, No. 174; and *Tīrthavandanasaṅgraha*, pp. 121-22.

268. Ūnā:—This place in the Junagarh district of

Gujarat is dedicated to Ādinātha. It was known as Unnatapura. It is mentioned in the 14th century work of Vinayavijaya, called *Tīrthamālā*; see also *Tīrtha Darśan*, II, pp. 416f.

269. Unhela :—This place in the Ujjain district of M.P., is connected with Pārśvanātha and is a Śvetāmbara *tīrtha*. It was known formerly as Toraṇa; some old Jain antiquities have also been discovered from this place; see *Tīrtha Darśan*, II, p. 502.

270. Upariyālā :—This place, sacred to Ādīśvara, is mentioned in the 15th-century work of Jayasāgara, called *Caitya-Paripāṭī*. It is situated in the Surendranagar district of Gujarat, see for further details, *Tīrtha Darśan*, II, p. 442.

271. Uppina-Betgiri :—This place in the Raichur district of Karṇāṭaka, came into prominence in the 10th century, and it had a Jina temple called Jayadhīra Jinālaya, which was built by a Rāshṭrakūṭa governor called Saṅkaragaṇḍa, in the 10th century; see above, p. 95; see also Desai, *op.cit*., pp. 208-09, 213, 221, 367.

272. Urjayanta :—This great *tīrtha* in the Junagarh district of Gujarat, is also known as Raivataka and it is connected in the Jain literature with the activities of Neminātha, the 22nd Tīrthaṅkara; see *supra*, I, p. 159. It is mentioned in the 6th Aṅga text, the *Nāyādhammakahāo* (see *supra*, I, p. 242). There is little doubt that the Jains considered it as a *tīrtha* even in the pre-Christian period. The *Vividhatīrthakalpa* gives us the vital information that as early as the 10th century, a merchant called Ratna from Kashmir had built an icon of Neminātha on this mountain; see also *Prabandhakośa*, pp. 93ff; and *Vividhatīrthakalpa*, pp. 7, 9. The two towns of Khaṅgāradurga and Tejalapura, dedicated respectively to Ṛshabha and Pārśva (*Vividhatīrthakalpa*, p. 7) were near this mountain. We have already taken note of the fact that several Jains, from the 11th century, were connected with the temple-building activities on this mountain.

273. Vaḍālī :—This *tīrtha*, sacred to Pārśvanātha, is situated in the Sabarkantha district of Gujarat. It was known in ancient times as Vāṭāpallī. The *KB* (p. 20) also mentions the Pārśva temple of this place in connexion with the wanderings of the Kharatara *ācārya* Jinacandra II in V.S. 1222. This proves that the Pārśva temple of this town existed in the middle of the 12th century ; see for further details, *Tīrtha Darśan*, II, p. 262. The Digambara writers also have mentioned this place ; see *Tīrthavandanasaṅgraha*, p. 173.

274. Vaḍavāla :—This place in South Kanara district of Karṇāṭaka had a Śāntinātha temple in the 17th century, according to the Digambara Viśvabhūshaṇa ; see *Tīrtha-vandanasaṅgraha*, p. 173.

275. Vaiśālī :—This ancient city of eastern India was intimately connected with the childhood of Lord Mahāvīra. There is also reason to believe that even before the birth of Lord Mahāvīra, the teachings of Pārśvanātha were accepted by a number of people of this town, including Mahāvīra's parents ; see *supra*, I, pp. 13, 20-21. Afterwards, the Jains practically forgot this place and this explains why we do not get any genuine ancient Jain icon from this area. Vaiśālī is now a separate district-town of Bihar.

276. Valabhī :—This great city of ancient India, is now represented by ruins, scattered over a large area, in the present Bhavnagar district of Gujarat. Before its destruction in the last quarter of the 8th century, by the Muslims, (*Vividhatīrthakalpa*, p. 29), it was a great centre of Jainism and the Jain canon was first edited here in the 5th century A.D. There is little doubt that by the 5th century, Valabhī became a great centre of Śvetāmbara Jainism. The association of the Śvetāmbaras with this city has also been mentioned in the *Bṛhatkathākaśa* (137, 69), which was written in 931 A.D. The discovery of 6th-century Jina icons from the ruins of this place, also proves that it was a Jain centre in the Gupta period ; see also *supra*, I, p. 109. The *Viśeshā-*

vaśyakabhāshya was composed here in Śaka 531 ; see *supra*, I, p. 109. The temples of Candraprabha and Lord Mahavīra existed here before the 8th century A.D. ; see *Vividhatīrtha-kalpa*, p. 29 ; see also for some more details, *Tīrtha Darśan*, II, pp. 434f.

277. Vālama :—This place in the Mahesāna district of Gujarat, is sacred to Nemināthā ; for further details, see *Tīrtha Darśan*, II, pp. 368f.

278 Vāmaja :—This place, sacred to Ādīśvara, is mentioned as a *tīrtha* in the *Āloyaṇa Vinati* composed in V.S. 1562. It is now situated near Kalol in Gujarat ; see *Tīrtha Darśan*, II, p. 445.

279. Varakāṇā :—This place in the Pālī district of Rajasthan, is associated with the worship of Pārśvanātha. It was known as Varakanakapura and it is also mentioned in the *Sakala-tīrtha-stotra* ; see for further details, *Tīrtha Darśan*, I, p. 218.

280. Vārāṇasī :—This great city of ancient India, is associated in the Jain tradition with the two Tīrthaṅkaras, namely Supārśva and Pārśvanātha. Lord Pārśva, as we have already shown, was a historical figure. A Brāhmaṇa of Vārāṇasī called Vijayaghosha, according to the *Uttarā-dhyayana* (see *supra*, I, p. 253) accepted the Jain religion under the influence of a Nirgrantha Brāhmaṇa, called Jayaghosha. Jinaprabha (p. 74) mentions the Pārśva temple-complex of Vārāṇasī. The Digambara Jñānasāgara (16th century) has mentioned the two temples of Pārśva and Supārśva of this city ; see *Tīrthavandanasaṅgraha*, p. 66. The epigraphic evidence proves that, as early as Gupta period, the Digambaras were connected with this city ; see *supra*, I, pp 105f.

281. Varāṅganā :—This place in South Kanara district of Karṇāṭaka, is now known as Varāṅga. It had several temples in the late mediaeval period. A 15th-century epigraph, found from this place, discloses the existence of the Neminātha temple of this town ; see *supra*, p. 194. Śila-

vijaya, the Śvetāmbara monk of the 17th century, has mentioned this temple; see Premi *op.cit.*, p. 462; see also *Tīrtha Darśan*, II, p. 569.

282. Vāṭerā :—This *tīrtha*, situated in the Sirohi district of Rajasthan, is considered sacred to Śāntinātha. Formerly, it was associated with Mahāvīra. It antiquity goes back to the 12th century A.D.; for further details, see *Tīrtha Darśan* I, pp. 274 f.

283. Vāva :—This *tīrtha*, sacred to Ajitanātha, is situated in the Banaskantha district of Gujarat. Its antiquity goes back to the 13th century. The well-known Thārāpadra was only a few miles from this place; see for further details, *Tīrtha Darśan*, II, p. 344.

284. Velāra :—This plsce, now in the Pālī district of Rajasthan, was known as Vadhilada, as we learn from an epigraph of V.S. 1265; see Jinavijaya, *Prācīn Jaina-lekha-saṅgraha*, II, No. 403. It was surely in existence before that date. The presiding god was Ādīśvara and the epigraph mentions Śāntisūri of Nāṇakīya *gaccha*; see also *Tīrtha Darśan*, I, p. 232.

285. Vijāpura :—This place in the Pālī district of Rajasthan, was closely associated with Jainism, at least from the 10th century; see *supra*, I, p. 154. It is mentioned several times in the *KB*. (pp. 49, 51, 53, 55, 57, 59, 62, 63, 70 and 71). The temple of Vāsupūjya of this place was built by Jineśvara II of the Kharatara *gaccha* in V.S. 1284 (see *KB*., p. 49). This particular temple was closely connected with the activities of the monks of the Kharatara *gaccha*.

286. Vijayamagalam :—This place, sacred to Candraprabha, was a well-known Jain centre in the present Erode district (Periyar) of Tamil Nadu. It was known as Kurumbunadu. Its antiquity goes back to the 6th century A.D.; see *Tīrtha Darśan*, II, p. 582.

287. Vikramapura :—This ancient place, now known as Bikampur, is some 30 miles from Jaisalmer in Rajasthan. The temple of Lord Mahāvīra, of this place, was closely

connected with the activities of the monks of the Kharatara *gaccha*; see *KB.*, pp. 13, 18-20, 23, 24, 33-34, 44, 52 and 58. This particular temple was built by Jinadatta of that *gaccha*, in the first half of the 12th century (see *KB.*, p. 19). The great Kharatara *ācārya* Jinapati was born, at this place, in V.S. 1210. An image inscription of V.S. 1524 mentions it as a *mahānagara* (see for further details, Jain, *Ancient Cities* etc., pp. 312 f.

288. Vīrapura :—This place is mentioned as a *tīrtha*, in an epigraph of the 12th century, found from Seḍam, in the Gulbarga district of Karṇāṭaka ; see Desai, *op.cit.*, pp. 260, 262. Its exact identification is still unknown.

289. Yālbargi :—This place, in the Raichur district of Karṇāṭaka, has yielded a number of Jain antiquities of the early mediaeval period. It was surely a Jain *tīrtha* and its earlier name was Eraṁbarageya ; see Desai, *op.cit.*, p. 382. There existed here a temple of Pārśva, which was under the supervison of the monks of the Deśi *gaṇa* and Mūlasaṅgha ; see Desai, *op.cit.*, p. 384.

290. Yoginīpura :—It was the earlier name of Delhi and even in the pre-Muslim period, this town was known to the Jains. The *KB.* (p. 22) gives the very important information that king Madanapāla of Delhi (Yoginīpura) gave a cordial reception to the Kharatara saint Jinacandra II in V.S. 1222. In this connecxion that work mentions the Pārśvanātha temple of that town, which surely existed here in the 12th century. Afterwards, even in the early Muslim period, the Jains played an important part in the religious affairs of Delhi. As we have already noted, the *Prabandhakośa* of Rājaśekhara was written at this town in 1347 A.D. ; see *supra*, p. 238. The well-known Pheru, belonged to Delhi and he accepted the teachings, propounded by the monks of the Kharatara sect ; see above, pp. 244 f. A temple of Lord Mahāvīra was built in Delhi around 1328 A.D., under

the patronage of Muhammad Bin Tughluq; see above, pp. 157 f. It was known as Bhaṭṭāraka Sarai, which was open to the monks of both the Śvetāmbara and Digambara sects. Afterwards, also the manuscripts of Jain works were written at Yoginīpura or Delhi; see *Śrī-praśasti-saṅgraha*, Nos. 318, 537.

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14. Prabandhakośa, Śāntiniketan, 1935 ; edited by Jinavijaya.

15. For the catalogues of Jain *MSS*, see *NOTES*. A number of secondary works have been mentioned in the *NOTES* at the end of this chapter.

CHAPTER II

1. In addition to the original and secondary works, mentioned in the *NOTES*, consult the following :—

1. Mediaeval Jainism by, B. A. Saletore, Bombay, 1938.

2. Studies in South Indian Jainism by R. Ayyangar and B. Seshgiri, Madras, 1922.

3. Jainism in South India and some Jaina Epigraphs by P. B. Desai, Sholapur, 1957.

CHAPTER III

In addition to the works, referred to in the *NOTES*, no other work is recommended for this chapter.

CHAPTER IV

No additional work is recommended for this chapter ; the *NOTES* will be found sufficiently useful.

CHAPTER V

In addition to the books, mentioned in the *NOTES*, consult the following :

1. Jaina Sāhityano Saṁkshita itihāsa by M. D. Desai, Bombay 1933.

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CHAPTER VI

No additional work is recommended for this chapter.

CHAPTER VII

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